

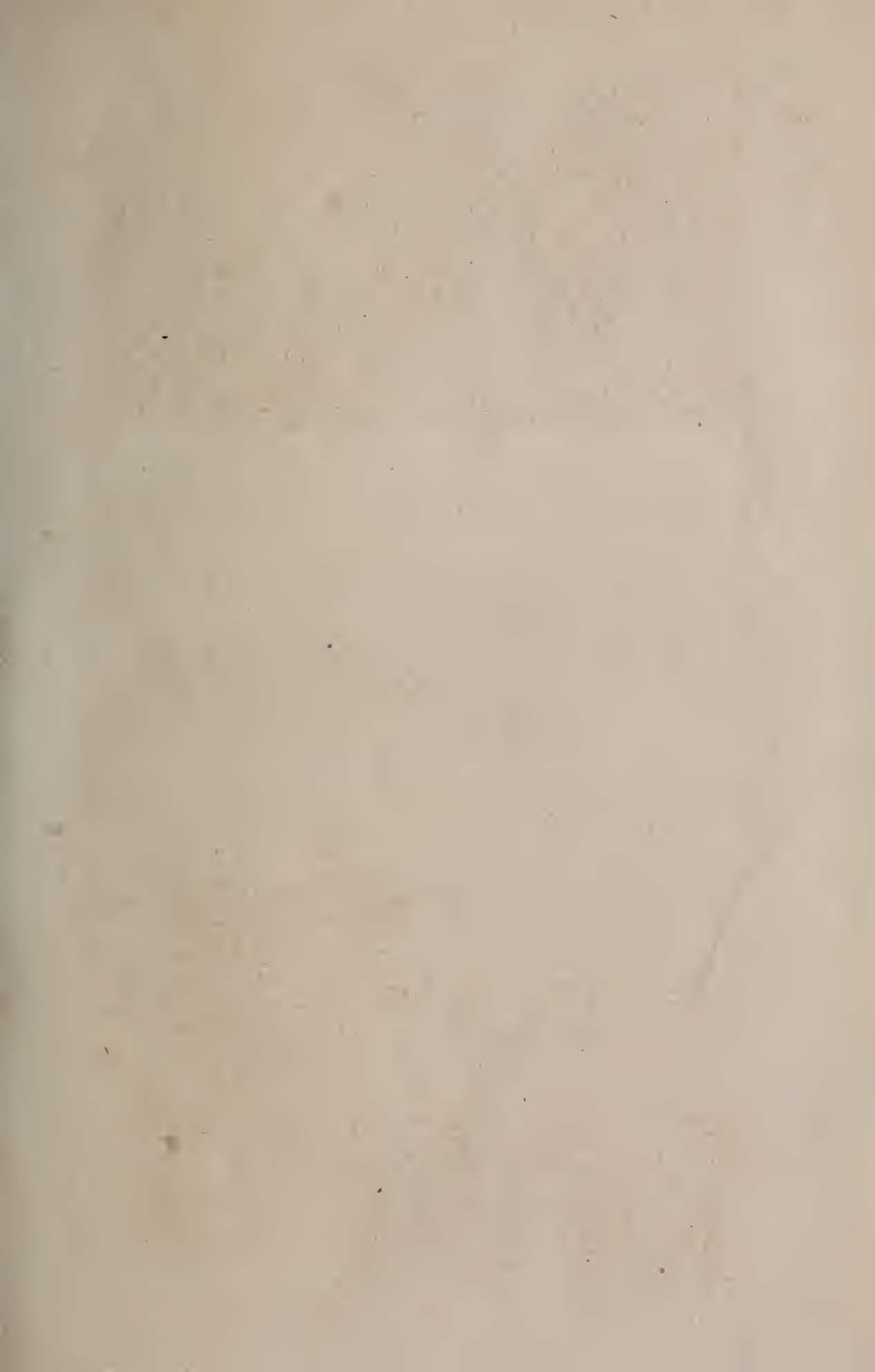
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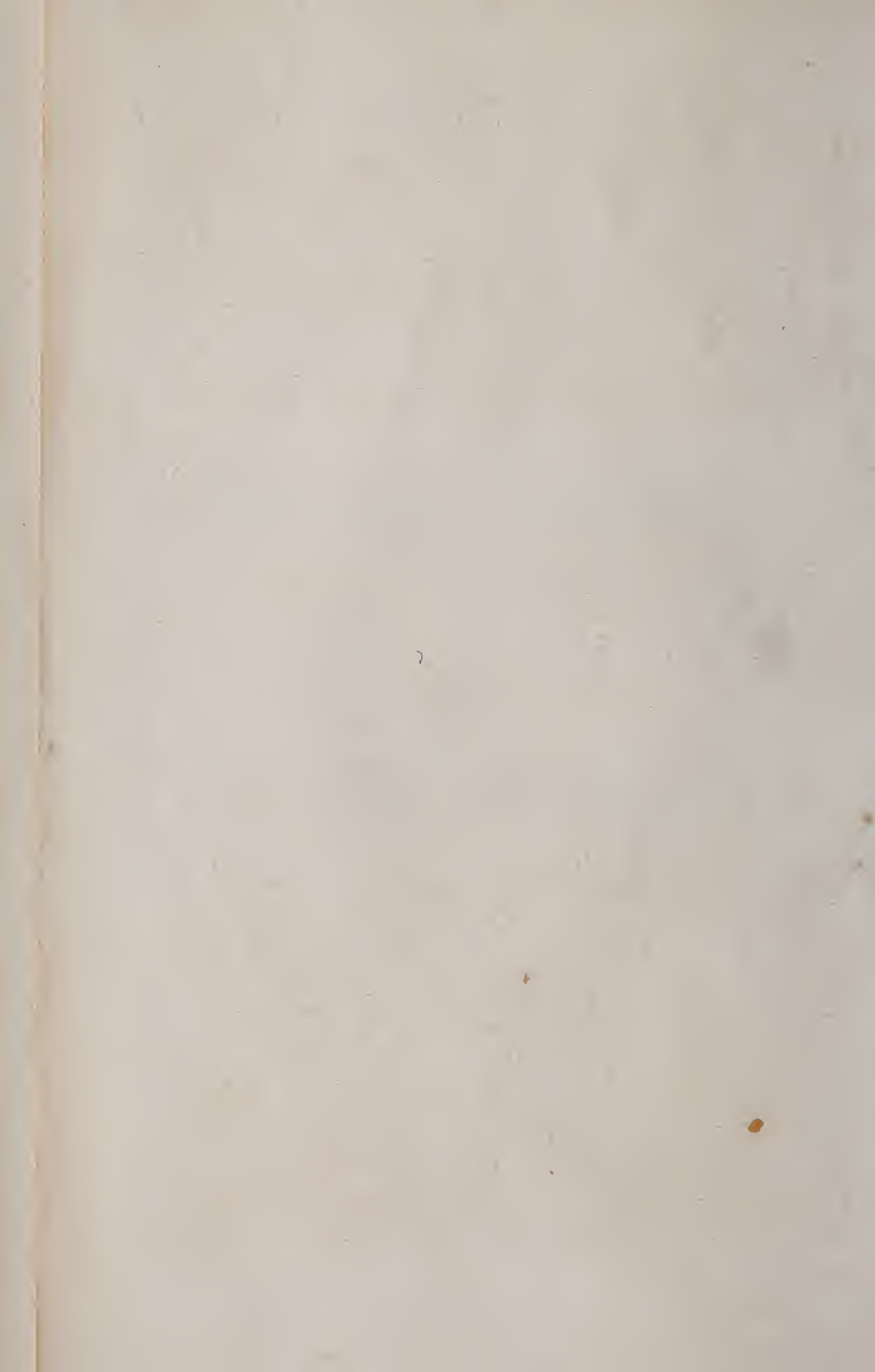
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THE LIGHT.

A TREATISE

ON

Man's Nature when Created,

AND THE

DESIGN OF HIS CREATION

AS REVEALED IN THE HOLY SCRIPTURES.

SHOWING—THAT THE LIVING MAN IS THE LIVING SOUL—
THAT NO SOUL IS OF ITS OWN NATURE IMMORTAL—
THAT DEATH IS NOT A MODIFICATION OF LIFE,
BUT THE DESTRUCTION OF ORGANIZATION AND
CONSCIOUSNESS—THAT NO SOUL CAN BE
BOTH LIVING AND DEAD AT THE SAME
MOMENT—AND THEREFORE, THAT
MAN'S SALVATION DEPENDS ON
A RESURRECTION FROM
DEATH.

ALSO—A REFUTATION, AND REASONABLE EXPLANATION OF
ALL THE TEXTS COMMONLY QUOTED TO PROVE THAT
THE SOUL HAS CONSCIOUSNESS IN DEATH—THE
SCRIPTURAL PLAN OF SALVATION AND
THE FINAL PUNISHMENT OF THE
WICKED.

BY JOHN HURLEY

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P R E F A C E .

I BELIEVE it is customary, with those who write a book of any sort, to introduce it by a preface. Some tell the general scope and design of the book, while others make a mere apology for their conscious intrusion on the public time and patience, and beg a general sympathy before they are read. I shall do neither the one nor the other ; but, instead, I will lay before the reader some STRANGE THINGS, the contemplation of which led me to write this book.

I have no *apologies* to offer, nor favors to beg ; I have nothing to do with sects or parties. As a believer in God, and the revelation he has given, I advocate *truth* and oppose *error*. Both the preface and book will speak for themselves, and the reader must draw his own conclusions.

STRANGE THINGS.

(1) It is a strange thing that, while there is nothing in broad creation of so much importance to man as himself, yet of nothing, coming under his daily and practical observation, is he so ignorant as of himself!

But this is not new. It has long been so, and is likely long to continue; because, few men are willing to seriously consider the origin of their own being—their true nature, and the laws by which their final destiny is governed.

There is but one source whence man can derive reliable information respecting the origin and destiny of his own being—and that is the collection of *inspired* writings called, by way of eminence, THE BIBLE. Without these writings, the world of mankind might drift, as the heathen in Paul's time did, tossed to and fro, by every fortuitous wind and wave, like a ship without rudder—influenced as they would be by the subtle schemes of cunning and crafty men, who, as then, would always plot snares to deceive them.—(See Eph. 4:14.)

(2) *It is a strange thing*, possessing the importance that the Holy Scriptures do, to meet persons who profess to believe every word they contain while they cannot give a rational explanation of any two consecutive pages in the whole book.

All professing Christians admit the duty of obeying that command, "*Search the scriptures: for in them ye have eternal life, and they testify of me.*"—(John 5:39.) They also admit the superlative advantages derived by all who diligently study the Scriptures, and they recommend all to study them carefully, assuring

them that they cannot fail to learn from them their duty both to God and man ; because they tell you, they are so plain that " wayfaring men, though fools, cannot err in them."—(See Isaiah 35 : 8.)

(3) *It is a strange thing*, that notwithstanding the ease with which they tell one he may understand the Scriptures, yet, if he should ask them for the rational meaning of many passages that come in his way, they will tell him the Holy Scriptures are full of mysteries which no human intellect can possibly penetrate ; and that these passages are some of these mysteries, and therefore he is to pass them by, as he will find sufficient information on the question of salvation, from passages that can be easily understood.

Now this common admission is not only in itself false ; but it is, in its effects, *pernicious*. It is *false*, because by diligent and pious perseverance the Holy Scriptures can be understood rationally, and found in perfect harmony with the laws of nature. *It is pernicious in its effects*, because it is *false*. It represents God as requiring of man to do what cannot be done, and giving to his creatures a law by which their conduct shall be regulated, and for disobedience to which they shall be punished ; while the exact meaning of it is locked up in mystery and cannot possibly be understood. Such imputation is dishonoring to God, as no reasonable being would exact obedience to a law which cannot be understood. It disheartens the young Christian, and prevents his study of the Scriptures, as he reasonably concludes that impossibilities cannot be overcome. It hardens the skeptic who, no less reasonably, concludes that he is not under obligation to obey a law which he cannot possibly comprehend.

(4) *It is a strange thing*, that a just Being should command men to go through all the world and preach the Gospel to every creature, promising salvation to all that believe, and damnation to all who believe it not, unless the Gospel is adapted to the reasonable capacity of every creature.

The fact, that the Gospel was not commanded to be

proclaimed to any special class of men, but "*to every creature throughout the world,*" and that every creature, who hears, is responsible for rejecting it, is a strong presumption that every rational creature in the world is capable of understanding it.

The Gospel was not sent to the *kings, princes, peers, noblemen, judges, doctors, or priests* of any nation, but to every creature of all nations, and tribes, and tongues. No human being is either too high or too low to escape the penalties of the broken law, or to need the blessings of the Gospel; and the commission—"Go ye unto all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not, shall be damned"—(Mark 16 : 15, 16)—embraces every individual creature of the human family—and the reasonable inference is this: as every creature of the human family needs the blessings of the Gospel, and as it is sent to all without distinction, therefore, all are capable of understanding, believing, and obeying the precepts and commands of the Gospel. Indeed, in all reason and justice, a command implies the power both to understand and obey, otherwise it would be mockery and tyranny to command a man to do, and punish him for not doing, what he did not, and could not, understand, and therefore could not obey (!) * * * * *

(5) *It is a strange thing*, to hear a man say that the *Bible* is a revelation of God's will to man, meanwhile, denying the power of *unaided reason* to understand its meaning. But it is to be hoped that such a man is not aware he is, by these inconsistencies, impeaching the wisdom of God, in giving a law which, because it is inadapted to, is therefore inadequate to govern his creatures! and also that he is not aware of the presumption his arbitration in this respect implies—by pretending to know what the *Allwise* God did not know, viz., that his intelligent creatures cannot understand the rule of government which he has furnished them.

But some one will say, "God inspires certain men

that they may be enabled to understand and explain the meaning of the Bible to others ; and the people can understand from such men what they cannot from the Bible itself." This impression is as erroneous as it is common. If it could be shown that any one of the present-day teachers is inspired of God to enable him to understand the meaning of the Bible, it would complicate rather than remedy the evil—unless it could be shown that they had received power to inspire all whom they undertook to teach ; for if divine inspiration be necessary to understand and teach what is already recorded, it is equally so necessary to enable a man to understand what is undertaken to be taught ; as the inspiration necessary to open the understanding of the teacher, is also necessary to open the understanding of the taught. Inspiration is given to reveal subjects or facts not hitherto known. The Bible is not a book of mysteries, but a book which contains the knowledge of divine things, revealed in as plain and direct a language as is possible for man to adopt or need.

The Bible was all spoken or written by ordinary men—inspired of God in reference to the subject they revealed, but in delivering their message to the people, God did not speak for them ; but they were left to adopt, and they did adopt, such language only as they had at command, and the people to whom they spoke readily understood.

The knowledge of the truths contained in the Bible never did, and never will, fail to inspire the heart of every man who seeks to know and obey them. As the light of the sun is necessary to enable us to behold and admire the heavens, with the various objects that surround us—so is the light of revealed truth necessary to enable us to behold and admire the attributes and government of God. But if the meaning of the language and writings of inspired men, as laid down in the Bible, cannot be understood by unaided reason, then there is a necessity of inspiring each individual to whom the Bible is presented before he is accountable for obedience to its commands and precepts. And forasmuch as the Holy

Spirit understands the meaning of its own words, the possession of it in each individual would supersede the necessity of all human teachers. And not only so, but it would do away with the need of a Bible. For the Spirit that communicated the things written in the Bible to the men of old who wrote them, can infuse divine light into the minds of men now without the aid of a Bible.

(6) *It is a strange thing*, if the common theory, that the Holy Spirit is necessary to enable us to understand the meaning of the Bible be true, that all believers do not understand the truths of the Bible alike. To insist that a writing given by inspiration can only be understood by the same inspiration that first communicated it, seems to me as reasonable as to say that, after a man has taken the trouble of writing to his servant or friend, he must carry the letter and read and explain it to those whom it was designed to instruct. To suppose that God should have caused the Holy Scriptures to be written, and command men to search and obey them, while he knew that they could not understand the meaning of one word till they were inspired, is among those *strange things* that are not *new*.

(7) *It is a strange thing*, if the Holy Scriptures are not capable of inspiring men with love and zeal for God and heaven and humanity, that they should at all be given: and if they are capable of doing all this, but cannot be understood without the aid of the Holy Spirit, then they are comparatively useless, and the question why they should have been given still remains unanswered. As the Spirit that must (according to the common theory) enable a man to understand them, can teach him the truths they contain without their instrumentality.

(8) *It is a strange thing*, that if all Bible readers and professed believers are inspired of God, that they do not agree on all doctrinal points. It appears to me that if believers were inspired of the Holy Spirit they would need no human teacher, and they would have perfect harmony and mutual love; but the fact, that so many professing Christians widely differ in reference to the

meaning of the plainest and commonest precepts of revealed truth, is proof positive that none of them are inspired, except by the spirit of the opinions which their parents and teachers impress on their minds in youth, and a further proof that they do not derive their instructions and religious opinions from a common source. And so embedded are their superstitious notions in the brains of some, that it would require the direct operation of the Spirit of God to remove them.

To such as deny the authenticity of divine revelation, we can only say, without it reason could never ascertain the source of man's original existence, neither could it offer the shadow of future hope.

Reason could never deduce, and therefore never proclaim the heaven-born intelligence—*the dead shall rise again*. Hence, the most of the past and the whole of the future would be a total blank, and Atheism and consequent anarchy would blight and curse the present life, and shut out from future hope the eternal destiny of man.

But God has not left his reasonable and intelligent creatures thus to grope their way in darkness, ceaseless fear, consequent despondency and utter despair. He has given the Bible to aid and illuminate and be approved by the *reason* with which he has created man—and in proportion as the Bible is reasonably examined, received and obeyed, in that proportion is God honored, loved and revered, and his Gospel has free course and is glorified:—while on the other hand, in proportion as the Bible is neglected or shunned, because of its mysterious contents, so supposed, in that proportion will superstitious fears becloud the reason, and paralyze the mental faculties of man. And the reform of superstition by any other means than Scriptural knowledge and belief, must inevitably lead to Infidelity and Atheism.

Infidels are generally men of generous impulses, whose reason cannot allow God to be the tyrant that superstitious religionists represent him.

Atheism is infidelity strip of its reason and humanity, and presenting the most pitiable, abject, and absurd specimen of fallen man.

The following, to be consistent, must be the Atheist's creed :

(9) A STRANGE THING.

Article I. I believe that there is no God, but that matter is God. And God is matter, and that it is no matter whether there is a God or no !

Art. II. I believe that the world was not made, that it made itself, and that it had no beginning, but it will last forever world without end.

Art. III. I believe that there is no religion, that natural religion is the only religion, and that all religion is unnatural.

Art. IV. I believe not in revelation, I believe in tradition.

Art. V. I believe in all unbelief !

(10) *It is a strange thing*, that any man should think there is no God, as it is opposed to reason and common sense. Yet the *Atheist* says, there is no God, no religion, no hope, because there is no future life—all is vanity and vexation of his obdurate spirit.

The Infidel says, there is a God, the Creator of heaven and earth and all things, but he has revealed no law, except the law of nature, wherewith to guide his creatures, and, like the *Atheist*, because he has no particular belief in a future life, therefore he thinks God has no particular care as to how his creatures will conduct themselves in the present life, and so he would recommend, like his coreligionists of old, "Let us eat and drink to-day, for to-morrow we die," and that ends the account eternally.

Now, by a few plain propositions which are self-evidently true, we shall endeavor to show that there is an all-powerful and all-wise Creator—and that his *natural* law of *reason* and *supernatural* law of *revelation* do mutually sustain each other in proclaiming his existence and righteous government, and that both are therefore of common origin—and from God.

(1) It is unreasonable to say that matter does not exist. It is equally unreasonable to say that it does exist eternally and independently of the Creator—and it is

still more unreasonable to say that it constitutes the Creator himself. But it is not unreasonable to suppose its absolute creation out of nothing by an Almighty power. This Almighty Creator is the being whom we call God.

(2) *Reason says*, if there be no God, then there can be no Creator, and if there be no Creator, then there is nothing created; because, without a cause there can be no effect—creation is the effect of the Creator. If, therefore, there is a creation, there must be a Creator; but if there is no Creator, then nothing is in existence—even our very being is only imaginary, and what is still more absurd, there can be no imagination out of which an imaginary existence can be created; for an imagination implies an imaginer, or one who forms ideas. But our existence is not merely imaginary, it is real, and we ourselves are the proof of it.

Now, the Bible teaches that there is a God, and a world which is peopled with living beings. Therefore, the Bible and reason thus far agree.

(3) *Reason says*, nothing cannot produce something, but something is produced, viz., the surrounding heavens and atmospheric air, the sun, the moon, the stars, the earth, and ocean with their myriads of animated beings. Reason says, these things must have been produced by something, and that the producer must be greater than the produced; or, in other words, the maker of the heavens and the earth must be greater than the heavens and the earth. The Bible says that God who made the heavens and the earth is greater than they; that “heaven is his throne, and the earth is his footstool” * * * * * and that “the heaven of heavens cannot contain him.” Thus reason says, the Bible is right, and the Bible says reason is right.

(4) *Reason says*, it is impossible that anything which once had no existence could ever give existence to itself. But since there is a world inhabited with millions of beings which are born, grow, mature, decay and die, the world with its contents must have had a beginning, but whatever Being produced the world

could have no beginning. The Bible says, God the originator of the world had no beginning; and thus, also, the Bible and reason do perfectly agree. * * * * *

(5) *Reason says*, the nature of God must necessarily be spiritual and uncompounded, and therefore essentially good. The Bible says God is a spirit, and that he is good—therefore, etc.

(6) *Reason says*, that as a good cause cannot produce a bad effect, therefore, God, as the primary cause, must have made man good. The Bible teaches that God made man originally good—therefore, etc.

(7) *Reason says*, that as a man is a sinner, and sin is not good—therefore, God cannot be the author of man as a sinner. The Bible says, God and man as a sinner, are at enmity; and in this also reason and revelation agree. * * * * *

(8) *Reason says*, that God, as man's Creator, being good, would, if possible, find out the most proper and perfect way of restoring them to the happiness and life they lost, and that with God this is possible. The Bible says, "God so loved the world, that he gave his only begotten Son," etc.

(9) *Reason says*, if God knew a means by which to communicate to his fallen family the best rule for their government and means of their restoration, he would communicate it to them and as God is a spirit, the most reasonable mode of communicating his will to man is by the inspiration of certain men to teach and to prophecy.

The Bible says that, "no prophecy of the Holy Scriptures came by *human invention*—for the prophecy came not of old by the will of man; but holy men of God spoke as they were moved by the Holy Spirit." As also—that "all scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the godly man may be perfected, thoroughly furnished unto all good works."

(10) *Reason says*, that as the perfect system of instruction contained in the Bible, and the creeds

and practices of the various sects now in existence professing the Christian religion are not necessarily identical—and as the latter, in view of their disputings and imperfections, could not derive their origin from the former ; therefore, their errors, disputings, divisions, and imperfections are not chargeable on the Bible, as they have not derived their existence from it ; and, forasmuch, as the Bible teaches that the time will, or should come, when men would not endure sound doctrine, but after their own lusts would heap unto themselves teachers, having itching ears, and would turn away their ears from the truth, and turn unto fables ; ever learning, but never coming to the knowledge of the truth ; because Babylon, the great mother of harlots and abomination of the earth, would fill them with the wine of her fornication ; therefore, in this as in all other respects, we see how exactly Reason and Revelation agree, and, therefore, we conclude that the Bible was *not* given to supesede or suppress, but to aid reason, and, therefore, we reasonably conclude that the Bible is the reasonable revelation of God to his rational creatures, and reason will ever bless God for the gift—the inestimable gift of the Bible. * * * * *

The object of the following pages is to present the Bible doctrine of man's nature when created, and the design of his creation—also the Gospel plan of salvation, and final punishment of the wicked.

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THE LIGHT.

CHAPTER I.

MAN'S NATURE WHEN CREATED AND THE DESIGN OF HIS CREATION.

Adam was not created with a soul, nor for a soul, neither was he created immortal ; but he was created A LIVING SOUL.

THE account which Moses, "the servant of the Lord," aided by divine inspiration, wrote and promulgated about two thousand years after Adam's creation, reads as follows : "*And the Lord God formed man, of dust from the ground, and he breathed in his nostrils the breath of lives, and the man became a living soul.*"—Gen. 2 : 7.

This statement is plain and definite, and as the work of the omnipotent Jehovah Elohim, it is very reasonable. The reader will observe, that the man did not receive a living soul, but the man made of dust became a living soul. Nothing seems to have been superadded, but God communicated life to the organized creature by breathing into his nostrils the *nish-math chy-yim*, the breath of lives. That is, the breath that animated every living, creature *nish-math*, breath, or respiration ; *chy-yim*, lives. This being breathed into the organized man, he became a *nephesh chy-yah*, creature of life, or living soul.

The Hebrew word *nephesh*, translated *soul*, is as often rendered *creature* as *soul*, in the English Bible, and in many instances it is rendered *body*, and the peculiar discretion, which the translators evidently observed in reference to this, and many other words, now does, and

always must, cause much confusion to the careful, but illiterate reader. The fishes, and fowls, and everything that lives by breathing, are called in the Hebrew Scriptures, *nephesh chy-yah*, as well as man; but from the English translation no one can tell that *fishes, birds*, and creeping worms are living souls, yet the original Scriptures positively declare they are; and because it is said God breathed into Adam's nostrils "the breath of lives," some men contend that, therefore, every man has dwelling in him a *conscious, rational, immortal being*, which, they say, was superadded at his creation; but this is more than any one can reasonably infer from the words of revelation.

Nothing seems to have been superadded to the organized man but life, which is not a being in, or of itself, but the power of animation; but while the function of life pertains to every living creature, it does not constitute the identity or individuality of any creature to which it belongs, and its continuance in any organized being depends on certain laws—especially breathing the air, and circulation of blood, etc.: for no creature made to breathe can live without air. The statement of divine revelation corroborates this fact: "God formed man of dust from the ground, and he breathed into his nostrils the breath of lives, and the man *became* a living soul." How natural and easy of comprehension?

This was agreeable to God's design and in harmony with his general plan and usage in the order of creation: for in all the operations of Almighty power, there is order and adaptation. Hence, we read that every plant of the field, and every green herb was made before they grew—Gen. 2: 4, 5; they had form and consistence before they were put in the ground, from whence they were to receive the element of life and nourishment peculiar to them—just so man in like manner; he was formed, organized and adapted for life, before God breathed into his nostrils the breath of lives, and he became a *nephesh chy-yah*, a creature of life.

The garden of Eden was prepared as the royal residence of man, where everything that was delightful to be-

hold and good for food, grew spontaneously under divine cultivation, as a type of what the whole earth should become, through man's skill and cultivating care. In this garden, God caused every living creature under heaven to pass in review before Adam, that he may know them all to be creatures of God, and see that among them there was none equal to himself, "*but for Adam there was not found an help meet.*" Created with an affectionate and sociable nature, he required a companion with whom he could share these affections freely, but in a whole planet, peopled with good creatures, there was found among them all not one to supply this want.

THE CREATION OF EVE.

"And Jehovah Elohim said (*it is*) not good the man should exist in his separation. I will make for him an assistant, suitable to him* (this is strictly the meaning of the original), and the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed the flesh instead thereof. And the rib which the Lord God had taken from Adam, made he a woman, and brought her unto the man. And Adam said, this now is bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man; therefore, shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh * * *. And God blessed them, and God said unto them, be ye fruitful and multiply, and replenish the earth and subdue it, and have *dominion* over the *fish* of the sea, and over the *fowl* of the air, and over every

* The idea conveyed in the Hebrew text is, that God having seen that it was not good the man should "be in his separation," that is, alone or by himself, without any other creature of his kind, he said, I will make him a help suitable to him—not to help him in digging, and plowing, and making a living, merely, as some unwisely imagine; for man in that state did not get his bread by his labor; but one of his own species or kind, who would help him to procreate their like on earth.

living thing that creepeth on the face of the earth."—Gen. 2 : 18, 24 ; 1 : 28.

I have quoted these passages in this order, both to arrange their historical account, and show what the endowments and requirements of man were, together with the adaptation and true character of his nature, in the day he first exercised the functions of life and thought.

THE SOCIAL POSITION OF ADAM AND EVE IN THE GARDEN OF EDEN.

The general account of Adam's creation goes to show that he was formed with social and domestic affections, exquisitely tender ; for he and Eve were beheld of God as "*very good.*" He was free from the seed of any bodily infirmity, knowing neither languor nor pain. Every object around him was dressed in all the freshness of youth and beauty, as they came from the hands of the Creator, richly calculated to delight his senses and exhilarate the joy of his serene mind. Everything was in harmony and order. Peace within, joy and beauty without, accompanied, too, as he was, with one who resembled himself in nature, form, and symmetry of parts, and with equal mental endowments. Thus affording free scope for the exercise of his distinguished faculties, and intellectual intercourse, and eminently calculated to awaken and draw forth the tender sensibilities of his pure heart.

How dignified and exalted the position of man in the garden of paradise ? Placed as lord of this creation in the fairest and loveliest spot of all the earth, where nature, adorned in all her primitive beauty and loveliness, appeared but to charm his ravished senses ; yea, even to that degree, that when God beheld, he pronounced it "*very good.*" Surrounded with every comfort and convenience, holding direct communion with God, in whose goodness and wisdom he confided for present direction and future support ; and knowing neither evil nor fear.

IN WHAT RESPECT DID ADAM BEAR THE IMAGERY LIKENESS TO GOD ?

This living creature was adapted to all the purposes of his creation, which are thus plainly indicated—" *Let us make man in our image, and according to our likeness.*" He was to be made, then, in the image of God. But God is a *spirit*, and man is *material*, and as there is no analogy between spirit and matter, as regards shape or form, therefore, Adam's likeness to God did not consist in figure of body or symmetry of form.

God, as a spirit, must be illimitable as to location ; as an all-present being, he must fill boundless space. His attributes of *Omnipresence*, *Omniscience* and *Omnipotence*, require that he must be perfect in all parts of the universe at once. And, being absolutely perfect everywhere, he can make of himself as many bodily manifestations as he pleases, and while each would be as perfect a manifestation of himself as Christ was, yet they could neither diminish or detract from the power or perfection of the perfectly absolute Jehovah Elohim; neither can any manifestation, in reference to shape or form, represent an *illimitable spirit* ; neither is it possible for God to manifest himself, in the fullness of his being, to finite capacity, because no finite creature can comprehend an infinite being. All forms are circumscribed by outlines ; but God, in the absolute sense of the term, cannot be circumscribed by outlines, and therefore, in the proper sense of his being, can have no likeness of shape nor form. The idea of an illimitable form or image, is illimitable nonsense. Christ, when arguing with the Jews, said : " *Ye have neither heard his (God's voice at any time, nor seen his shape.*" And, on another occasion, he said : " *No man hath seen God at any time*" Thus did the Saviour convey to the understanding of his hearers the truth, that God is not an object of sense, and that he can only be seen intellectually. But man is evermore an object of sense, as bodily organization is essential to his being ; man never did, and never will exist

without bodily organization. It is evident, therefore, that it was not in his corporeal shape or form that Adam bore the imagery likeness to God.

Neither was it in reference to a "state of perfect holiness," in which some think Adam was created, that he was the image of God. All that in truth and reason can be said of Adam, in reference to that, is that, like all other living creatures as they came from the hand of God, he was, as the Hebrew has it, *tov-meod*, that is, very good; which means neither more nor less than that he was perfectly adapted to the end for which he was created, and that he was free from all *guile*.

It was in his mental constitution and governmental capacity that Adam bore the imagery likeness to God.

No other earthly being was made with such mental constitution and force of character as man. And the requirements of Jehovah, after Adam's creation, imply consciousness of moral force and mental energy. He was to have dominion over the fish of the sea, and over the fowl of the air, and over all the earth. He was constituted the head of this creation—the ruler over all animated nature.

To exercise these functions of sovereignty, superiority of station, with ample knowledge, was given him. This was necessary, as otherwise, his authority would be exercised ignorantly, unjustly—nay, cruelly, and consequently, the creation, which God beheld as very good, would be a scene of confusion and ill-government—inconsistent with the character, dignity, and goodness with which he intended it. Accordingly, we find God adapted man to the end for which he designed him. God required intelligent and willing obedience from Adam, as also a wise and well-informed administration of his governmental capacity, and it was in the discharge of these functions that he was to exhibit the image and likeness of God.

He had received ample intellectual knowledge of the nature of the vegetable kingdom ; for every seed-bearing plant, and every fruit-bearing tree, on the face of the whole earth, was assigned him for food.

The whole range of the animal kingdom was grasped by his mental power. He intelligently knew and understood the natural history of animals : whether beasts, fishes, insects, or reptiles, of whatever thing that had life ; for he gave names to the whole of the fowls of heaven and beasts of the earth ; and the names that he gave them were approved of by Jehovah, because the name which he called each animal distinguished its peculiar species : hence, "*whatever name Adam called every living creature*" (*kol nephesh chy-yah*—every creature of life, or living soul, as the Hebrew original has it) *that was the name thereof.*" That was the name it should have, because it was the name which the nature of the creature demanded, and which rightly belonged to itself alone.

The mineral kingdom, also, was open to his vision ; for he was to replenish the earth and subdue it—which required ample skill and knowledge, especially of the operations of the atmospheric influence, as this is necessary to bring the earth into subjection.

The broad ocean, as to the nature of its inhabitants, was also known to him ; for the fishes of the sea were under his dominion. Now, to understand and govern the whole of this planet, required eminent intelligence and great physical energy ; and Adam's bodily organization was capable of developing both to an incredible extent.

As the supreme and intelligent ruler of the whole earth, Adam did represent God as the Ruler of the universe. Adam's paradise in Eden bore an imagery likeness to the celestial abode in the universe, where the visible manifestation of the Divine glory is perpetually displayed. The Hebrew Scriptures teach that he was placed in Paradise to *protect* and *defend* it, and to administer the law that should govern its inhabitants, and provide for their general wants—and in this respect,

also, did he represent the Great Administrator and Universal Protector.

Thus we see, that the image and likeness to God, in which Adam was created, had reference to the authority with which he was invested, and the felicity which was suitable to his nature and circumstances, and which he was perpetually designed to enjoy.

HOW SOON AFTER HIS CREATION DID ADAM SIN ?

As to how long Adam maintained his integrity after his creation, I will not attempt to define. Neither shall I stop to notice the many vain speculations of some who have pretended to know all about it. Some would have us believe that he sinned the very hour in which he was created—others, the same day—while others fancy he lived many years in Paradise before, as they think, “his passion for Eve must have led him to sin.” Truth generally lies between two extremes. It is as unlikely that Adam sinned the very day on which he was created as that he lived many years in the enjoyment of Paradise before he sinned.

After his creation, Jehovah Elohim said to Adam, “Of every tree of the garden thou mayest eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day of thy eating thereof”—“*moth ta-mooth*,” dying—thou shalt die.” The rational inference from these words would lead us to some time subsequent to the day of his creation. But be that case as it may, one thing is definitely settled by this passage, *VIZ. : ADAM’S FREEDOM OF WILL.*

While created the monarch of the whole earth, yet he held his position as the representative of God’s universal monarchy. He was under the moral government of God; but while his mental faculties and affections were all to be exercised in accordance with the Divine will, yet his was to be voluntary obedience. His will must have been free, otherwise his service could not be

reckoned obedience. Freedom of will is necessary to freedom of choice. The latter implies the former. *Free will implies that, of two objects presented, a person may and has power to choose one and reject the other.* Now, if by any law of his nature or creation, Adam were so restrained that of two objects he was compelled to choose one in preference to the other, then he was not free in the sense which this term implies and is understood.

But Adam was not so restricted. He was a free agent, and, therefore, a proper subject of command. Accordingly, he was placed under the law of his Creator, the knowledge of which was intuitively infused into his mind, so that he could not possibly forget or misunderstand his duty and obligations. They are mistaken who think Adam had to learn everything by observation and experience, as our children do. *Adam was not created a child.*

THE LAW OF PARADISE.

The primitive law of Paradise, under which Adam was created, was simple and easy of comprehension, and, considering the perfection, both of his moral and physical constitution when created, it was easily obeyed. It consisted of two parts, namely, what was required and what was forbidden.

(1.) *First, what was required* : He was to defend and keep the garden of Eden. He was to eat the fruit which its delightful trees spontaneously produced. He was to love Jehovah Elohim with all his heart. This, as we are informed by Christ, Mat. 22 : 38, was the first and great commandment, i. e., first in point of time and first in magnitude.

(2.) *Second, what was forbidden* : There was one tree in the midst of the garden, the fruit of which he was not to eat. This was the test of his obedience, and on the observance of which depended his continued existence ; for God declared that, in the day he would eat of

that tree, "*dying thou shalt die.*" Not that he must die on the very day he would sin, as many foolishly contend for. The text demands no such conclusion ; and we shall, in its proper place, show that, in such case, the literal fulfillment of God's warning would be destroyed. The meaning, the original Hebrew conveys, is this : That from the moment Adam and Eve partook of the forbidden tree—the seed of death—which their disobedience should plant in them, would commence its retrograding process, and issue in their dissolution—" *moth ta-mooth*—dying thou shalt die." This leads us to consider

THE KIND OF NATURE WITH WHICH ADAM WAS CREATED.

And to begin with, we infer from the inspired account, that he was created neither with a mortal, nor yet with an immortal nature. That is, he was not created to die, nor yet so that he could not die. If he were created to die, then his death would not have been made the consequence of his transgression, "In the day of thy eating, dying thou shalt die." And if he were created immortal, then he certainly could not die.

Some think because God breathed into Adam's nostrils the breath of lives, that he was, therefore, created immortal. The error lies in attributing immortality to mere life. They define immortality, "*life without end—life continued,*" etc. Thus making that, which is the result of immortality, to be immortality itself. This is as sensible, as to assert that the *effect* is the *cause*. Others say Adam's immortality was *conditional on his obedience*. That, so long as he continued obedient, just so long he was immortal, but the moment he disobeyed, that moment he lost his immortality. This evidently is but a second edition of the above theory, and the latter is as foolish as the former. A third party think he was created with "*a mortal body and an immortal soul,*" while a fourth party hold that the breath which God breathed into his nostrils was a part of God himself,

and that this is what gave him life or soul, and that this life, soul, or spirit, can never die—hence, the common but unscriptural phrasiology, “*immortal soul*, and the *never-dying soul*.”

What I have here mentioned, embodies the common belief of those who are called orthodox or sound in faith. Ask any of them, Do you believe man dies, sir? “O yes. of course I do.” What makes you say, then, that man goes to heaven in death? “I mean his soul goes to heaven; for I believe that immortal spark, that was breathed into man in Paradise, can never die.” And in the next breath, they’ll tell you this *spark is the soul*, and the soul is the man, which reduces the subject to this point, *the man cannot die*; and, if so, then Satan was truly orthodox in contradicting God, and saying to mother Eve, “*ye shall not surely die*, but ye shall be as Gods.” God said to Adam, that, in the event of his disobedience, he would die. Satan said no—Adam might disobey and not die. Thus, he not only belied God, but also deceived man, by falsely representing to him, that he was in his nature immortal, and therefore, could not die. God is true, but Satan is a liar; for the Adam that God created did sin, and that which did sin, did most assuredly die.

IMMORTALITY DEFINED.

In reply to the fore-mentioned theories, I remark that the attribute of immortality is something above mere life. It is an attribute or principle of nature on which depends the continued existence or deathlessness of man. Immortality of nature implies necessary existence. It is a state of existence which death cannot possibly reach or affect—a state in which death is not known. *Nothing is, of its own nature, immortal but God*. Neither can anything possess immortality but that to which the nature of God is imparted, and the being, to whom the divine nature is communicated, and is, by consequence, immortal, can neither sin nor die; for

immortality, being an attribute of Deity, precludes the possibility either of sin or death. If, therefore, Adam were created immortal, he could neither sin nor die. Again, as immortality is an eternal principle of nature, having reference to the past as well as to the future, and as no creature is of eternal existence, therefore, no creature is, by virtue of its creation, or own nature merely, immortal; for the continued existence of any creature depends on the power and will of Him that gave it existence; as the power that created is necessary to sustain, and can also destroy. *Nothing can have eternal existence that is contrary to the nature and attributes of God.* To say that it can, is to suppose that God would create eternal opposition to himself, or that opposition to his nature, attributes, and government having once arisen, he could never put an end to it; either of which notions is absurd. That Adam was not created immortal, nor yet made immortal after his creation, must, in my opinion, appear self-evidently plain to the reader.

If mere life constitute immortality, then every creature, possessing conscious existence, is immortal while it lives; but to this, the advocates of natural immortality will not consent, though their theory would go to establish it. We have seen that Adam's life was conditional on his obedience. "In the day of thy eating, dying thou shalt die," but immortality, if possessed, is not conditional on anything, but implies *life absolute, unconditional, and eternal*. That Adam had not unconditional life, is evident from God's warning to him after his creation; therefore, Adam was not created *immortal*.

MORTALITY DEFINED.

Now then, if he were created with a *mortal* or *dying* nature, then the saying that he was "*tov-meod*," very good—could not be true, as a creature possessed of mortality is not, in any proper sense of the term, good, much less is it *very good*. But God said that Adam was very

good, therefore, he was not created with a mortal nature. *A mortal nature is a dying nature*, that is, a corrupt nature—a nature which is not capable of continued existence by the laws of its own being. The primary and simple meaning of *mortality* is *death*. A mortal nature is, therefore, a dying nature, and a dying nature is not good. Now, if Adam were created with such nature, the warning, “In the day of thy eating, dying thou shalt die,” would be meaningless, as he would die whether he ate or not; but this warning places the matter beyond the reach of successful cavil, and it conclusively shows that his own act caused the dying process, which finally ended his life.

Once more. If Adam were created *immortal*, he would not need the *tree of life*, the use of which, evidently, was to prevent his death by accident, during his state of innocence; because, when he sinned, he was turned out of Paradise, “Lest he put forth his hand and partake of the tree of life, and *live forever*” in his state of guilt and sin. We conclude, therefore, that Adam was created neither mortal nor immortal; that is, he was not created with a dying nature, such as his sin transmitted to his children, neither was he created with a nature in which it was impossible to either sin or die for sin.

Adam was created with every capability of the most exalted nature; for God having tested his intelligence and wisdom in the first exercise of his sovereign authority (in reviewing and giving names to the cattle, etc.) pronounced it perfect in the words, “*very good* ;” but the fact of his being created with perfect faculties, fully developed, and his clearly understanding the nature and end of all terrestrial objects, only proves, beyond the possibility of extenuation, the guilt of his transgression; for he had full power to obey God; perfect freedom of will, as to his eating or not eating of the forbidden tree. But the perfection of his organization, the greatness of his mental energy, the exalted nature of his moral powers—any—all—nay every faculty and power of his mind, reason and intellect did not, because

it could not, argue him *immortal*. His being made a *nephesh chy-yah*, a creature of life, or "living soul," and God having breathed into his nostrils the breath of lives, does not argue him *immortal*, because God said to him, "In the day of thy eating, *dying thou shalt die.*"

An immortal, undying being could no more understand such warning, than he could appreciate the goodness of Him who gave the tree of life to protect his innocent nature from death. The reasonable, in fact, the only inference that we can draw from God's charge to Adam, is this, that life being now given him, his organization being perfectly developed and adapted to the end for which he was created, so long as he continued obedient, so long would he enjoy the functions of life and thought, with sovereign authority over the whole earth; but in the day that he would disobey God, by eating of the forbidden tree, in that day he would lose all right and title to life and sovereign authority, and no longer answering the end of his *being* in such condition, *dying he must die.*

To a reasonable unbiased mind, there is nothing in Adam's history that indicates the immortality of anything that constituted a part of his individual being; but, on the contrary, the Bible statement of his creation leads to the conclusion that, having disobeyed the command of his Creator, and, consequently, fallen from the position in which he was placed, and for which he was intended, he was no longer entitled to the life and prerogatives bestowed, and, therefore, must return to the element from which he was created, namely, *dust of the ground*, and the manner in which this was brought to pass is plainly indicated in the words, "*dying thou shalt die.*"

CHAPTER II.

WHY ADAM DID NOT DIE THE VERY HOUR HE SINNED.

HAVING shown that the image and likeness of God, in which Adam was created, consisted not in figure nor shape, but in his mental constitution and governmental capacity—his wisdom and power to govern the whole earth, as representing the universal dominion of God. That, in his organization and mental capacity, he was peculiarly adapted to the end of his creation—that he was, morally and physically, free, from the fact of his being placed under law, the violation of which involved his death. “In the day of thy eating, dying thou shalt die.” That, in the constitution of his nature, there was no principle nor law that would, without violence, cause his death, nor yet preclude the possibility of death, and, therefore, that he was neither mortal nor immortal. That, neither from the Bible account of his creation and subsequent history, nor yet from any reasonable source of information, can it be shown that there was any entity, or being, such as “*the soul*” is commonly understood to mean, superadded to the man made of dust; that the superior development of his moral and physical powers was owing to his peculiar organization, which, in the creative wisdom of God, was adapted to the eminence of the position which he was to occupy on this earth. That life is a state of conscious existence. That death is a state of unconsciousness and non-existence, being the opposite to life, not a change of state in continued existence, as many vainly endeavor to prove.

That death, as the wages of sin, is caused by the suspension of the faculties upon the operation of which life depends, viz., breathing and circulation of blood, etc.

That the living soul is the living man, and cannot be living and dead at the same moment, and that man, in the state of death, exists only in the purpose of God, who, by a resurrection from death, will restore to every human being the life that he lost through Adam's sin, and reward or punish each, according to his revealed purpose.

I will now consider some objections as to why Adam did not die on the very day he first sinned.

Some contend, because Adam did not die the very day he sinned, that, therefore, the death involved through his eating the forbidden fruit was not physical, but spiritual. They base their notions on these words: "*In the day that thou eatest thereof thou shalt surely die*"—Gen. 2: 17. That the reader may see the fallacy of this theory, I will here give the identical words, in the original Hebrew, with their meaning: "*By-yom a-chal-le-ka mim-men-noo moth ta-mooth*" *In the day of thy eating, dying thou shalt die.* This is the literal meaning of the Hebrew original, and it is easy for any one that chooses to understand, to see from it, that the day of Adam's eating of *good and evil* commenced with the day of his transgression, and ended with the day of his death—or, that from the very moment of his transgression, he was "*dying to die.*"

Now, be it remembered, that, if Adam had been put to death in the day (of twenty-four hours) that he eat of the tree, the literal meaning of God's warning to him would be entirely destroyed, because the text does not demand that, on that very day, Adam must positively die, but, that on that day, the cause of his death must commence. God told him that *dying he would die.* Had he died within twenty-four hours of his transgression, either the food must have poisoned him, else some other violent mode must be resorted to, in order to accomplish his death, which would be manslaughter, rather than a natural consequence of his sin, as God said would follow, in the event of his transgression. The most natural meaning of the passage is this: By a retrogressive state of nature, which his sin would intro-

duce, Adam must eventually die. While the state in which he was created did not preclude the possibility of his death—yet, protected by the fostering care of God, and under the shadow of the tree of life, there was no danger to be apprehended; but once he lost that peculiar protective care under which he was created, and which his obedience and innocence would constantly secure, and driven from the shelter of the *tree of lives*, he was liable, any moment, to die either by accident or disease, and thus abandoned, the literal meaning of the text is both easy and natural—“*Dying thou shalt die.*”

A man is literally dying when he is any moment liable to die; and this was the case with Adam every moment after he had sinned; and it shall be the condition to the end of time with every one who came from Adam's loins. The apostle Paul said he *died daily* for preaching the doctrine which was the faith of the Corinthian church, viz., the resurrection of the dead. Now, no one believes that Paul died *every day*, but because he was daily in danger of being put to death for preaching that dead men should be brought to life again, he called it *dying daily*, to give intensity to the imminence of his peril. If Adam had been cut off on the very day he sinned, God's warning to him would not have its natural and proper fulfillment, as there would be no evidence that his sin would have produced any other evil than that of provoking “the vengeance of God,” as it is falsely supposed it did.

The general idea of religionists is, that God is very angry with sinners—hence their efforts, by prayers and penitent weeping, to reconcile and win his affections. They judge of God by their own passions, and this leads them to suppose the warning was not fulfilled in its literal meaning, because God did not kill Adam on the very day he transgressed—for he lived 930 years after he had sinned. But, so far from God's committing any violence on Adam, or being in the least angry with him, his condition rather excited the Divine compassion; hence we read: “*For unto Adam also and unto his wife*

did the Lord God make coats of skin, and he clothed them."

While it is true that man's sin offended the majesty of God, by the violation of his law, it is not true that it affected either the nature or character of God; neither is it true that he punishes any creature in anger. God's power is exerted in the preservation, not the destruction or punishment of any of his creatures. "He is the preserver of all, the special preserver of them that believe"—(Tim. 4 : 10). Man's punishment is the legitimate consequence of his own transgression—hence, said the apostle James, "Let no man say when he is tempted (to do evil), I am tempted of God, for God cannot be tempted with evil; neither tempteth he any one (to do evil), but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth (as its offspring) sin; and sin, when it is finished, bringeth forth (as its offspring) death."

This was precisely the case with Adam. God made him perfect and upright, capable of perfect obedience, and therefore accountable for the full and perfect exercise of his mental and physical powers; moreover, he placed him under law, guarded by penal sanctions, with clear and explicit instructions, and commanded him, saying, "*Of every tree of the garden thou mayest eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for, in the day of thy eating, dying thou shalt die.*"

But all these powers, precepts, and commands, Adam disregarded and abused, as also the authority with which he was invested, and thus not only cut himself off from the parental protection of God, and the participation of the tree of life, but also subjected himself to a precarious condition of existence. Henceforth must his food consist of the herbs of the ground, instead of the fruit of the trees which was to be his food during his innocence. The ground was cursed for his sin, and in his stead, and consequently in place of that delightful fruit which it spontaneously produced after its creation,

“thorns and thistles” only could it yield of itself—therefore, in the sweat of his face must he eat bread all the days of his life. That is, his labor and toil should not cease until he returned unto the ground from whence he was created—“*for of dust thou art, and to dust shalt thou return.*”

Thus dying, he was to die in the most natural order, because, in the roots and herbs of the ground, which were now to supply his daily food, and on which his existence solely depended, there was poison enough to gradually taint and corrupt his nature, and most infallibly hasten his death.

We have neither time, room, nor inclination to notice the notions of those who think God should have made Adam with a nature incapable of sinning; neither of those who, on the other hand, think that the vindication of God's law and veracity, required Adam's immediate death on the day in which he eat of the forbidden tree.

“God,” it is argued, “might have made Adam incapable of sin, and thus prevent all the calamity that his sin produced.” Well, it is admitted that he could, but then, it does not seem to have comported with his creative wisdom to have done so; besides, had God created Adam incapable of sin, then he would also be incapable of obedience; for the obedience of any creature is predicated on the fact, that he is capable of disobedience. To have made Adam, therefore, incapable of disobedience, would have rendered him incapable of developing the perfection of his natural attributes, as his passive condition would leave it uncertain whether he was made capable of maintaining virtue, or resisting vice.

And in reference to Adam's being put to death the hour he sinned. I admit, that God might, without injustice, “have cut off the offending pair, and have created another, but this neither seems to have comported with his infinite wisdom and creative design; neither can it be shown, that any good could have been accomplished by such course, as the second race, if intelligent, must be

situated similar to the first. They also must be placed in a state of probation—they must be placed under law. This law must be guarded by penal sanctions and commands. The possibility of transgression would be the same in the second that it was in the first, and the failure as probable, because as possible.” Better, therefore, to let the same pair continue to live, and fulfill the great end of their being, by propagating their like on the earth, and provide an antidote for the poison, as God, by the incarnation and death of the Divine Redeemer, has done : and thus, by a dispensation as expressive of Divine wisdom as of goodness, make the cause of all the ills of life the means of counteracting the schemes and designs of the wicked one : and through the fall of Adam, in the wonderful scheme of redemption, finally elevate *redeemed man*, from being a mere creature of dust, to participation in the Divine nature, which is accomplished by the regenerating power and birth of the Holy Spirit, in the reproduction of the righteous dead ; not in the likeness of Adam, but of Christ. “ We shall be like him, for we shall see him as he is.” Father, I will that those whom thou gavest me, be with me, that they may behold my glory, even that glory which I had with thee before the world was. “ And not one of them shall perish, for I shall give them eternal life, and I will raise them up at the last day.”

CHAPTER III.

WHAT SPIRIT RETURNS TO GOD AT MAN'S DEATH?

THE AGREEMENT BETWEEN MOSES' ACCOUNT OF MAN'S
CREATION, AND SOLOMON'S ACCOUNT OF HIS
DISSOLUTION IN DEATH.

"And the dust shall return to the earth as it was, and the spirit shall return to God who gave it."—Eccl. 12: 7.

As this text is the main pillar on which the teachers of religion, in our day and generation, build what *they* call *orthodoxy*; viz.: That every human being has dwelling in him another being, which they term "*the soul*," and that it exists a conscious rational being when the human being himself is dead; we shall examine it first, in the light of scripture, and secondly, in the light of reason, and show that the theory is contrary to both. And, as the doctrine is purely of heathen origin, having no countenance in divine revelation, to avoid offending our own reason, by calling it *orthodoxy*, and to avoid giving any reasonable cause of offense to those who teach and believe it, we shall designate it, with all their teaching, under the very appropriate name of *Gentilism*.

"The dust shall return to the earth as it was, and the spirit shall return to God who gave it."

Such is the account Solomon has given us of man's dissolution in death, and, as the winding up of his exist-

ence, it is in perfect harmony with the account Moses has given us of man's creation, viz., "*And the Lord God formed man of dust from the ground, and he breathed into his nostrils the breath of lives, and the man became a living soul.*"—Gen. 2 : 7.

Making due allowance for the peculiarity of the history each had to give, from the agreement of their words, we have reason to suppose that Solomon, in his history of man's dissolution in death, had reference to Moses' account of his creation, although there is a very material difference in the Hebrew tongue, between *breath* and *spirit*. The Hebrew word, which answers to spirit, is *ruach*, while the word which answers to breath is *na-shav*. The *ruach* comes from God, while the other is derived from respiring or inhaling the vital air. When the Hebrew scriptures mention the *ruach*, either of man or beast (as in Eccl. 3 : 21), they refer to, and mean, that power of God which gave existence to man and beast alike, and in which both now "live, and move, and have their being."

Now, Moses tells us, that God, having formed man of the *aphar*—fine dust—from the ground, *wy-yiph-pach*—he blew, or breathed, or puffed, *be-aph-pach*—in his nostrils, *nish-math-hy-yim*—the breath of lives, and this being done, the *man* became a *nephesh-chyyah*—a creature of life. *Nishmath* comes from the root נשם—*sham*—to respire, breathe, inhale—hence, when God caused the man, formed of dust, to inhale or breathe the respiration of life, the *man* became a *nephesh-chy-yah*—a creature of life, or living soul, if you prefer it.

Solomon's account is simply that, when man, through the derangement of his organic functions, ceases to have the power of respiration, he is dead, and then, that the *aphar*—dust—returns to the earth as "*he*" was before creation, and the *ruach*—spirit not the *nish-mah*—returns to God who gave "*her*." Thus, we see the perfect agreement of Moses' and Solomon's account. One tells us of man's origin—the other of his end. But, let the reader observe that Solomon does not say man's spirit returns to God at his death, but the *ruach*—the spirit

or power by which man and beast and all living creatures were quickened and brought to conscious existence. Man's natural powers having ceased to discharge the functions of life, God's power returns to himself, and the man becomes, except in God's purpose to reproduce him, as he was before his creation; so far as life and consciousness are concerned. While there is hope of his resurrection, man is not annihilated, but, until the resurrection, he is a dead man, and "*the dead know not anything.*"—Eccl. 4 : 12 ; 8 : 7 ; 9 : 5.

If it be objected that the spirit, which returns to God is not dead, I reply, that is not man's, but God's spirit—the ruach that created and made man a living soul. That spirit was no more the man's than it was the man himself. It was the power that gave animation and consciousness to all the *nephesh chy-yim*—creatures of life. There would be as much propriety in saying, that the *air* a man breathes is *his air*, as that the ruach is his spirit.

After Adam had sinned, God arraigned him, and, having heard from his own lips the confession of his guilt, passed the following sentence : " And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it : Cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life : Thorns, also, and thistles shall it bring forth unto thee : and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken : for dust thou art and unto dust shalt thou return."

A passage more definite and less figurative than this, cannot be found in any writing or book of any age or nation ; and to undertake to construe it, with any pretense to consistency and truth, into the meaning that theologians commonly attach to it, is as impossible as it must be unpardonable. Either God was speaking to whatever constituted Adam's individuality, or he was not addressing him at all. It is not an allegory or par-

able, but a historical fact, in which God used Adam's proper name and the pronouns *thee* and *thou*, which point out his individuality, and for the reasons above assigned, and because he was of the dust, he tells Adam that to dust shall he return in death.

We shall, in its proper place, show that it is useless attempting to say, "God was addressing Adam's body to the exclusion" of what is supposed to constitute "his soul." Sufficient, at present, to say is this, Adam was the one created; Adam was the one who sinned; Adam was the one arraigned before God; Adam was the one whom God sentenced, and Adam was the one who died. And, if there be any meaning to the words of God, it is this: Adam in death returned to the element from which he was created, namely, dust of the ground. Neither will it avail anything, to tell us what some have vainly tried to prove, that "Moses gave account of Adam's body merely, while Solomon gave account of his soul." Truth is simple and reasonable and can stand alone—but error needs the artificial support of learned sophistry. It is not difficult to see the harmony of Moses and Solomon in their respective narratives, and if words have any meaning, Solomon reduces man in death to that state of unconsciousness which preceded his creation, as we shall proceed to show.

The dust returns to the earth as it was, and the spirit returns to God who gave it. It must be owing either to ignorance, or want of due consideration of what Solomon has said in the preceding part of this book called ECCLESIASTES, that would lead any one to fasten on this text to prove that man, in losing life, does not with it lose all consciousness, and, without a resurrection from death, all hope of future good or evil.

In chap. 3d, v. 19, Solomon goes on to show, that in death, man has no pre-eminence above the beast.

"For that which befalleth the sons of men, befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. (20) All go unto one place; all are of

the dust, and all turn to dust again : (21) who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

Solomon's testimony, respecting the condition of man and beast in death, put in modern English style, would read thus : That which befalls the sons of Adam, is the same as what befalls the beasts in death ; the condition of both is equal?

Enquirer : Pray, Solomon, tell us how they fare in death?

Solomon : " As the one dieth, so dieth the other."

Enquirer : What! man and beast fare alike in death?

Solomon : " Yea, they have all one breath." That is, they all live alike, by breathing the air—*zeh we-ruach a-chad la-cal*—one spirit animates all, so that, in death, man has nothing to boast above the beast ; for all his boasting is vanity, *ke hach-col havel*—for all vanisheth away—i. e., all the vain conceit, which leads man to think he is above the beast in death, ends there.

Enquirer : Why, Solomon! sir, you astonish me. Can it be possible that, in death, man and beast are alike unconscious?

Solomon : " All go into one place, all are of the dust, and all turn to dust again," when they die.

Enquirer : Wonderful, indeed! why, Solomon, sir, this is opposed to the belief of all Christians. They teach that man has an "*immortal soul*," which the beast has not. And that the spirit of the beast descends to the earth in death, while the spirit of the man ascends to heaven, but you contradict all this.

Solomon : I know the general opinion which men entertain in reference to the subject. " But who knoweth that the spirit of the sons of Adam ascendeth, while the spirit of the beast descendeth to the earth?" I tell you, both had the same origin and have the same end in death. " And out of the ground the Lord God formed every beast of the field."—Gen. 2 : 19. " And the Lord God formed man of dust from the ground."—Gen. 2 : 7.

Solomon's doctrine is this : Man and beast are alike of the dust, because, both were alike created from dust ; at the death of each, the dust returns to the earth as it was originally ; the spirit, which returns to God, is the spirit, neither of the man nor of the beast, but the spirit of God that animates both alike.

After showing (in chapter 8 : 8-14) that death is the inevitable doom of all, because no man has power to retain the spirit that animates him, and from entering the list of the dead there is no discharge, he exhorts the godly to bear with resignation the ill-treatment of wicked rulers, in view of the rewards that awaited them in a future life, and the punishment God would inflict on their persecutors.

"But though a sinner do evil an hundred times, and his days be prolonged (in doing evil), yet, surely I know that it shall be well with them that fear God, which fear before him ; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God."

Having shown that in death there is no difference between man and beast, he proceeds to show that, in this life, there is no difference between the righteous and the wicked.

The 9th chapter commences with observing that from the impartiality which God, in the present life, displays toward the sons of men, none can tell who is the object of the divine hatred or love. For "all things come alike to all ; there is one event to the righteous and to the wicked ; to the good and to the bad ; to the clean and to the unclean ; to him that sacrificeth and to him that sacrificeth not ; as is the good so is the sinner, and he that sweareth (falsely) as he that feareth a (false) oath." Solomon calls this "an evil under the sun," i. e., a universal evil, because of the advantage that the wicked take ; those "whose hearts are full of evil and madness while they live, and after that, they go to the dead," where heart, and sight, and sense fail them ; for death only could stop their career. But

that Solomon has no reference to the state of death, as a state of consciousness, is evident from his exhortation to the living, that they may be prepared for death.

“For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion; for the living know that they must die, but the dead know not anything, neither have they any more a reward (while dead): for the memory of them is forgotten (i. e., memory forsakes them), also, their love, and their hatred, and their envy, is now perished, neither have they any more a portion forever (while dead), in anything that is done under the sun.”

Behold, then, the teaching of inspired wisdom, respecting the condition of man and beast, the righteous and wicked in death. In that condition, the *love* of the *one*, and the *hatred* of the *other*, is alike suspended, and neither has any part in the *good* or the *evil* that is going on under the sun. That is, anywhere, as the sun pervades the universal heavens.—Ps. 19 : 6.

Hence, said the wise man, “Go thy way and eat thy bread with joy, and drink thy wine with a merry heart. Let thy garments be always white, and let thy head lack no ointment, whatsoever thy hand findeth to do, do it with thy might: *for there is no work, nor device, nor knowledge in the grave whither thou goest.*”

Having given sundry precepts and encouraging promises and assurances to those who cast their bread upon the waters, that, after many days, they shall again find it; still keeping in view the subject of death, he adds (chap. 11 : 9): “But if a man shall live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many.” All that cometh to pass, during the days of darkness, is vanity, or, in other words, it is vanity to calculate upon the state of death, as a time of amendment; for the dead neither know nor feel. All rejoicing is at an end, and probation is no longer; hence, to the thoughtless and evil-minded, who heed neither the warnings of Provi-

dence, nor the voice of reason, Solomon deridingly adds :

“ Rejoice, O, young man, in the days of thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the light of thine eyes ; but know thou, that for all these things God will bring thee to judgment.”

If Solomon wrote under the influence of the Holy Spirit, as we believe he did, this sentence would of itself seem sufficient to establish the fact, that *wicked* men will be raised from death, and judged when raised, notwithstanding the opinion of some good men to the contrary.

Therefore, in view of the fact, that there is a future life to be expected, wherein the acts of the present, whether good or bad, shall receive their just award, Solomon comes to the following reasonable conclusion : Therefore, “ remove anger from thy heart, and put away evil from thy flesh, for the (follies of) childhood and youth are vanity.”—Chap. 11 : 10.

The twelfth and last chapter of Solomon’s treatise on human life and death commences with an exhortation, in which he gives a most comprehensive and intelligent description of the process of decay in old age, which, finally, ends in the dissolution of the organized being, or living man.

Chap. XII. v. 1.—“ *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.*” [That is, in the follies of childhood and youth, which above are declared vanity, and therefore requested to be laid aside.]

v. 2d.—“ *While the sun, or the light of the moon, or stars, be not darkened, nor the clouds return after the rain*” —old age, with all its withering infirmities, is evidently here set forth under the emblem of winter, as youth is represented by spring, in many parts of Scripture.

v. 3d.—“ *In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that*

look out of the windows be darkened." In this verse is given a striking description of the paralyzed limbs, the lost teeth, and dim vision of old age.

v. 4th.—"*And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.*" In old age, the lips or gates of the mouth, and cavities of the jaws, the streets through which the food passes, are compressed, and sleep is not sound. It is but mere slumber, from which the least noise startles; and the vocal organs, or daughters of music, endless in variety of tone, are enfeebled and become querulous. The experience of every aged person is the best proof that the explanation, here given, is the correct meaning of the text. We can offer but the merest allusion, as a lengthy comment would swell our pages beyond proper dimensions.

v. 5th.—"*Also, when they shall be afraid of that which is high, and fear shall be in the way, and the almond tree shall (not) flourish, and the grasshopper shall be a burthen, and desire shall fail.*" The aged are afraid to ascend any steep place, or travel alone, because they have neither strength nor agility to escape danger. And the hair of the head, figuratively called the almond tree, having lost its animal vegetation, first turns gray, and finally drops off; and their ill-shaped figure, in general, is aptly described by that animal called the grasshopper. "*And desire shall fail.*" All that seemed desirable in the days of youth and vanity fail to interest them in old age, and even the desire of life itself has lost its charms, being diminished by the circumstances of their condition. And, "*because man goeth to his long home, the mourners go through the streets.*"

As Solomon is not addressing the righteous specially, 'tis evident this long home is not heaven, but, as Job says—"The grave is mine home: O, that thou wouldst hide me in the grave and keep me secret till thy wrath is passed, that thou wouldst appoint me a set time and remember me."

"There," said Job, alluding to the grave, "the

wicked cease from troubling, and there the weary (in strength) find rest. There the prisoners rest together; they hear not the voice of the oppressor; the small and the great are there, and the slave is freed from his master." In this common tenement, Job tells us, "man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised from their sleep."

v. 6.—*'Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.'* Solomon understood well the grand mechanism of man's bodily organization, and its special dependence, to discharge the functions of life and thought, on the healthful condition of those vital parts which he designates as the "*silver cord*," i. e., the spinal marrow, through which all the *nerves* connect and communicate with the *brain*, and because of its *silver-gray color and exact similitude to a cord*, the term is peculiarly applicable; and the debilitated condition of the nervous system in the hour of death. It is in some persons noticeable for several days before death, by the fall of the lower jaw. And by the "*golden bowl*" he alludes to the *brain* contained in the scull, as it bears a resemblance to that vessel, the container being put for the contained, commonly done in scripture phraseology, and because of its color and preciousness. This being broken, unfits it either *to supply or distribute nervous energy*.

By "*the pitcher broken at the fountain*," he refers to that organ called by the physicians the *vena-cava*, which brings back the blood to the right ventricle of the heart, called by Solomon very properly *the fountain*; because it is the spring from whence the blood gushes up, and properly applies to the expansion and contraction of the heart, sending out the blood by one pulse and receiving it back by another. "*The wheel broken at the cistern*," has reference to that organ called by medical science the *aorta*, which receives the blood from the *cistern*—the right ventricle of the heart—and distributes it to the different parts of the system. This, as in the case of the brain, is rendered useless when broken.

v. 7.—“ *Then shall the dust return unto the earth, as it was* (before its organization), *and the spirit* (that animated the organized dust) *shall return unto God who gave it,*” and just as it was before he gave it.

Thus is the earthly career and final dissolution of man completed, and the word of God—“Dying thou shalt die. and to dust shalt thou return”—fulfilled to the letter.

Dying, man does die, and in death returns to unconsciousness ; being reduced to the element from which he was originally produced—dust from the ground. But the objector still may repeat the old query, *What returns to God who gave it?* Answer, the spirit or power of life, that came originally from God. The man, certainly does not return to God in death, because he had no being with God before his creation. He did not come from heaven, nor was he created of anything that was heavenly or spiritual, but of dust from the ground : and God breathed into his nostrils the *nish-math chy-yim*—the breath of lives—and the man that was made of the *dust*, became a *nephesh chy-yah*—a creature of life or living soul. And, agreeable to God’s purpose and word, this creature of life or living soul, returned, at his death, to dust again, and the spirit, that animated him during his organized life, returned to God who gave it.

WAS THE BREATH OF LIFE A RATIONAL BEING BEFORE
IT WAS IMPARTED TO ADAM?

The main question to be settled now is—have we any evidence, either from reason or revelation, that the breath which God breathed into man at his creation, was anything akin to what is commonly asserted of the soul? That is, *a conscious rational being*.

I can see no evidence either from reason or revelation, to believe the common theory respecting the soul, and it becomes those who say that it is an independent conscious rational being, to show some reasonable proof for

their belief; as the bare assertion merely establishes no doctrine. If the theory be true, it is either self-evident or capable of reasonable proof.

The Holy Scriptures plainly teach that the breath was not the man, neither the soul nor life of man, but that it caused the organized man to become a living soul. "*God formed man of dust from the ground, and breathed into his nostrils the breath of lives, and the MAN became a living soul.*" This teaches that it was the *man* that became alive in consequence of the breath's being breathed into his nostrils. This is reasonable and self-evidently true, but the idea that the breath became the soul in consequence of its being breathed into the man—nay, more, that the soul is the man proper, is as unreasonable as it is unscriptural.

The breath was not the soul of man. It was the breath of God. The breath did not become the soul of man, but it made the man a living soul. It animated the organized man to whom God said, after he was animated: "*Dust thou art, and to dust shalt thou return.*" The breath was not of the dust, because it came from God; but God said to the man, thou art of dust, and thou shalt return to dust again. Therefore, the breath formed no part of the living man, and its returning to God at his death, does not argue that any part of man returns to God in death, but only God's own power, by which the man lived, and moved, and had his being.

God told the man, if he eat of the forbidden tree, that dying he would die. Solomon tells us, the breath does not die, but returns to God at the man's death, therefore, the breath forms no part of the man. The Holy Scriptures emphatically declare—" *The soul that sinneth it shall die,*" and again, that, at death, the spirit or breath "returns to God who gave it." Thus do the Scriptures teach that the soul is not the spirit, nor yet the spirit the soul, as many suppose.

The breath or spirit which God imparted to Adam at his creation, was not a rational or intellectual being before it was breathed into the man, neither did it

constitute any part of him, else the statement that man was made of dust from the ground could not be correct.

Moses does not say that a body was made for Adam, but that Adam was made of dust, and as there is no reason or proof to show that the breath had any rational or conscious existence before it was imparted to the organized man, there is no reason for supposing that it had any after it was imparted; much less reason or proof is there for supposing that it has conscious, rational existence, after it returns to its original source—to God. It is mentioned as having relation to a being—to the man whom it animated—but not as if it were a being of, or in, itself.

If, as *gentilism* would have it, the breath was a conscious rational being before it was imparted to Adam, and constituted the essential Adam through life, then it is not true that the "*first man was made of the earth a living soul.*" Yet Paul the Apostle, when contrasting the natures of Adam and Christ, declares this to be a fact. "*The first man is of the earth earthy.*" "*The second man is the Lord from heaven.*" He then declares that, in the resurrection, as was the earthy man, Adam, such also shall they be who die earthy; but as is the heavenly man, Christ, now, such also shall they be who die heavenly—see 1 Cor. 15 : 47, 48. Now the idea, that the breath, which man received at creation, constituted the essential man through life, contradicts the whole of Paul's statement, as also the statement of Moses, "Dust thou art, and to dust shalt thou return." Man, before his creation, had no conscious existence, no more had the breath by which he was animated, neither was of itself a conscious rational being, before or after their union in the organized man. And as, in death, each returns to its original mode of existence, neither has any separate conscious existence, and, therefore, in the state of death, man is as unconscious as before his creation, and his future existence depends on a resurrection to life; hence, said Paul: "*If the dead rise not, then they also who are fallen asleep in Christ are perished.*"—1 Cor. 15 : 18.

THE MAN IS NOT A SPIRIT.

As we have already shown, man is not a spirit, but a material organized living creature, possessing, by virtue of his organization, rational intelligence. His death is not a change of his being, but the entire cessation of his vital and conscious existence. *Death is the total destruction of organized life and consciousness.* The Scriptures tell us that at death, the dust of which man was composed returns to dust again, and the power which animated it returns to God who gave it. And, forasmuch as the man was formed of dust, and adapted for life and consciousness, and received that life and consciousness by the will of God, through inhaling and exhaling the *nish-math chy-yim*—the breath of lives—and had no life or consciousness before he received it; the very moment he ceases to have the power of respiration, that moment he loses all consciousness, and so far as it depends on himself, or any human power, he becomes as though he had never existed and without a resurrection to life, he is lost forever.

Again, the breath or spirit, by which man was animated at his creation, formed no part of his substance or organization, but the power of animation, which originated with, and proceeded from, God. It was given to animate and give conscious existence to the man, and forasmuch as it is declared that at his death, the same breath or spirit returns to God who gave it, as it was, is it not unreasonable to imagine that in death the man is a conscious being? If, indeed, it could be seen that this breath or spirit formed any part of the organized man, or that it had of itself consciousness or independence of being, then there would be some reason for supposing that a part of the man, at least, had consciousness in death. But reason, revelation, and common sense, forbid such extravagance of folly. And if it cannot be shown that it was an independent conscious rational being, either before or after it was imparted to the man, why should it be insisted upon, and taught, that it has all these endowments or functions, after it leaves the

man, and returns to Jehovah Elohim, its original source?

REASON SAYS, THE SPIRIT THAT RETURNS TO GOD AT MAN'S DEATH, FORMS NO PART OF THE MAN; NEITHER HAS IT OF ITSELF ANY REASON OR CONSCIOUSNESS.

The common theological opinion of gentilism is, that "the body of man was made of dust, and the soul was superadded, being breathed into him; that the soul is the essential man, while the body is a mere temporary shell, covering, tent, or resting-place for the soul," etc. We have only time to say at present, that it is as difficult to reconcile this notion with the account which Moses has left us, as it is to reconcile its advocates one with the other. Some say :

"*The soul is a native of the skies ; an incarnate substance, a part of God.*" Others say, "*It is a spiritual creation ;*" and others call it, "*An emanation of the divine essence, a part of God.*" While others still call it, "*An immaterial substance,*" and so on, to the end of the chapter. But while they all differ as to the elements of its composition, they agree that it is *immortal in nature*.

Now, reason can no more reconcile these notions, with the inspired account of Moses, than it could that *five and four make sixteen*. Moses' history of man's creation from dust comports with reason and common sense, and Solomon's account of his dissolution in death is reconcilable with Moses', but the theological construction of their meaning destroys the sense both of Moses and Solomon, while it makes no other sense of its own than the contradiction of reason.

Reason cannot see the utility of confining a pure, holy, immortal being, such as the "*theological soul*" is described to be, into a body of clay, and making that pure being subject to, and responsible for, all the ignorance, and imperfections, and crimes of the body of clay ; unless the "*rational spirit,*" as it is often called, and the

body of clay, are made one inseparable being; and if so, then reason asks, How can one part be immortal, while the other part is mortal, or even subject to mortality? The theory of "a compound nature" will not answer this query, till it is first proved that man has, or is of, a compound nature. This theory is only assumed; we look for proof, not bare assumptions.

Reason says, If man is a compound being, made up of *body*, *soul*, and *spirit*, one part cannot be mortal while another part is immortal, unless they are separate entities, and can exist independently of each other; *immortality* is that principle of nature, which is opposed to *mortality*—just as *light* is to *darkness* and *life* to *death*. It might as well be contended that *day* is *night* and *light* *darkness*, or that *death* is *life*, as that the same being is both mortal and immortal at the same moment.

Reason asks, If the body is not the man, but only the mere shell, or tent, in which the "soul, or spirit, or man" dwells, and if the body *only* dies, why is it said that the *man* dies, whereas, if the theory be true, nothing that composed the man dies at all, "but only the tent in which he sojourned merely got shattered in the storm of life?"

Reason desires to know, If the body forms no part of the essential man, which of the other two does? Is the soul the essential man? Is the spirit the essential man? or is each a separate and distinct entity? and if so, which is the essential man? If neither be the man, then what is the man? What is he composed of? Is he all body, all soul, or all spirit? Or is he of a threefold kind, *body*, *soul*, and *spirit*? If the latter be true, does not the death of the man involve the death of the whole? It will not answer to tell us that the soul and spirit are one and the same thing, as this is only a confusion of terms, and contradiction both of Scripture and reason.

The Greek words answering to *soul* and *spirit*, are *psukee* and *pneuma*, and the Apostle Paul speaks of the word of God as dividing asunder, or separating, both *soul* and *spirit*.—Heb. 4: 12.

Now, I ask, is it reasonable to suppose, if the Apos-

tle understood the word *psukee*—soul or life—to mean *pneuma*—spirit—that he would place them side by side in the same sentence, and tell us the word of God separated the one from the other? No, certainly.

Whatever Paul understood them respectively to mean, he did not understand them to *mean* one and the same thing; because he spoke of them as distinct and separate, one from the other; therefore, to say, “the spirit returns to God in death,” does not imply that the soul also returns to God in death, even if it could be shown that there is such being distinct from man. That which made the man a living soul—the animating power—returns at the death of the man to its original source—to God, and the organized dust returns also, to its own source. The Apostle James also, says, “as the body without the *pneuma*—spirit—is dead, so faith without works is dead.” Had the Apostle written *psukee*—soul or life—instead of *pneuma*—spirit—there might be some reason for believing that there is a soul distinct from the body, and that it gives life to the body, and that it can exist separate from the body; but with Paul and James, and the higher authority of reason against it, the case seems hopeless indeed. Paul, in speaking of the separation of soul and spirit, is not teaching the existence of two separate and distinct entities in man, but showing the power of the *word of God* in penetrating and laying open both the animal and intellectual passions, and reading the lonely thoughts of the human heart. Neither Scripture, reason, nor common sense offers the faintest hope for the theory, that in man there is a conscious, rational being, that survives his death. Revelation has produced no such word as “*the never-dying soul*,” but, on the contrary, the Holy Scriptures positively declare, “*the soul that sinneth, it shall die.*”—Ezek. 18: 4–20.

Reason says, If the soul be an entity distinct from the body, and superadded after man's creation, the spirit must also be an entity distinct and superadded.

There is as much evidence of the one as of the other, and if man were composed of three distinct entities and

only one of them die, there would be some intimation of the fact given in the Scriptures, as the experience of all rational men contradicts the theory ; but the Holy Scriptures give no such intimation, and our reason, judgment, and experience condemn it in toto.

If two or more entities are necessary to constitute the essential, living man, and it is said of that living man, that he dies, then reason naturally must infer what is fairly implied, viz., that everything which did compose the living man is dead.

If it be still insisted that the man's body merely dies, and that his soul or spirit, or both, go directly to heaven, hell, or purgatory, then reason says, the *his*, i. e., the man, may not have died at all, as the very reasoning that goes to prove that body is a property of *his*, the man, proves as effectually that soul and spirit are also properties of *his*, the man, and thus can we see that, if the doctrine of gentilism be true, there is an entity called *man* which is distinct from either *body*, *soul*, or *spirit*, and since, according to Gentile theory, death only means the breaking up of the firm of *Man & Co.*, there is no reason to suppose the real man dies at all, or goes either to heaven, or to hell, or to purgatory. I do wish some Gentile doctor would give us the nature and dimensions of a being which is neither body, soul, nor spirit.

As reason cannot conclude, from the teaching of gentilism, which of the entities of Man & Co. is guilty of sin, we respectfully call upon some one of them to come forward and show us who or which is guilty.

Is it the man's body? Is it the man's soul? Is it the man's spirit? or, is it the man himself that is guilty? Until we are better informed, we must conclude that the man, in his individual, or collective capacity, that is, body, soul, and spirit, is guilty of sin, and if man is thus guilty, then these functions must be equally guilty, and if equally guilty, then reason and justice both demand that they be equally punished. Even human justice demands this ; and man is not more just than his Maker.

Revelation teacheth that, "*The wages of sin is*

death." Now, if man is divided into a *trinity*, or more, of beings that can exist separate, distinct, and independent one of the other, it is not just nor reasonable, that one must die and lose all consciousness of pleasure and pain, while the others never die and never lose consciousness, though guilty of the same crime which has caused the death of a member of the firm. If the soul, or spirit, or both, be entities distinct from, and independent of, the body, then the crimes of the one cannot, in justice, be chargeable on the other ; and, as the wages of sin is death, according to the law of God, and as, according to Gentile theology, the *body only dies*, then it follows that the soul, or spirit, or both, do not sin and are not guilty, for if guilty, they must die ; for "*the wages of sin is death,*" and "*the soul that sinneth, it shall die.*" Is not my conclusion orthodox ?

Reason says, if the soul, or spirit, or both, are distinct entities, and can exist independent of the body, they can commit sin without the aid of the body. Or, if they compel the body to commit sin, to gratify their lusts, it is not just to punish the body with death for the sins which they caused it to commit. They should be punished for their own sins, and the poor body, which gentilism says was but their passive tool, should not partake of the punishment due to their crimes, and which they escape if it be true that they escape death.

"*We call on the theological doctors to inform us as to which of those entities—body, soul, spirit, or man—God warned,*" saying : "In the day of thy eating, dying thou shalt die." Also, which of them did eat ? and to what particular member of the firm it was said, "In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it was thou taken ; for dust thou art, and to dust shalt thou return ?" If the body, only was addressed, then the *soul*, etc., are clear ; there is no charge against them, and a just God will not punish the soul, nor any of its associates, if it have any, for the sins that do not belong to it, or them—and as the theological doctors tell us the soul is "an heavenly emanation," having no relation to dust, other than making

the body its temporary resting-place; when, as the doctors tell us, "it shall quit its tent and fly off, and reach its native skies," it can plead to the question NOT GUILTY.

But if the soul, or any, or all, of its spiritual associates, are addressed through the body, then their moral accountability, apart from the body, is destroyed, and they must be punished or rewarded in connection with, and at the same time that the body is—as they certainly have no separate entity, and consequently no separate conscious existence. The sentence of God is positive and definite—*ke aphar athtah we-el-aphar ta-shoor*—"because dust thou art, and to dust shalt thou return." If the soul is not involved in this sentence, neither is it involved in the sin which caused the sentence. It is either altogether guilty, or altogether clear. If it be guilty, it is of or from the dust; if it is not from the dust it is not guilty: for the sentence is only pronounced against that which was made of the dust of the ground. If the soul was not made of the dust, it has no connection with the dust, and once it quits the dust and returns to God, it is entirely free from every punishment to which man is subjected. Behold the consequence that must follow if the *mystical-soul* theory could be true? It would do away with the necessity of a Redeemer, as death would accomplish everything that they pray and preach and labor for—"even the salvation of the immortal soul."

Finally, before closing our remarks on this text, we boldly assert, without fear of successful contradiction, that neither from reason, revelation, nor yet from any sensible appearance in nature, can it be shown that man has dwelling in him any such entity or being as the theological soul is described to mean; and if it could be shown, justice would not demand that man should be accountable for the fate of said being; and also, that neither the loss nor salvation, the happiness nor misery of this mystical being could affect the man.

The idea, that there is in man a being of such vast importance to himself as the soul is said to be, and that

the man should pass a life of twenty, forty, eighty, or one hundred years without ascertaining either its nature, character, or dimensions, or any of its appearances—cannot tell whether it is at peace or in trouble—happy or miserable, sick or in health, *dead* or *alive* (!) suffering pain or enjoying pleasurable emotions—that I, who write this paragraph, should have lived the whole of my life thus far without one particle of evidence that there is in me such being as the *theological* soul is described to mean ; and, as I certainly shall die without the least evidence—that God will raise me from death, and arraign and condemn me for not taking care of that which I knew nothing about, and keep me *in eternal* conscious misery for not doing what was impossible for me to do ; viz. : bless, or ban, or control what I never saw, nor heard, nor felt, nor knew aught as to its nature or dimensions. Why, Satan himself would not be cruel enough to punish man for neglecting such being, how much less the merciful God, the author of all justice, and Father of love ! Forbid it, O, ye heavens and earth, that I should thus think of the Father of mercies and the God of all grace !!! No, no ; away with such pious trash. “ The judge of all will do right.” If God should have given to man such being as this *theological soul*, he would reveal something concerning it, and tell man what it is. This he has not done, and for this reason, as well as from our own observation and reason, we conclude that man has no such character in him. Neither will God ever bring any one to trial or judgment for any being, or the acts of any being other than himself. What makes this mystical theory supremely foolish to me is, the idea that we can know in death what we do not know in life. That is, we can tell all about the *soul* when we are dead, although we cannot tell anything about it while alive (!).

In conclusion, for as much as Solomon’s exhortation is to man in general, and to the wicked in particular, we think a sectarian religionist could not have selected a more unhappy text for the support of his peculiar sectional theory than the one under consideration. Hav-

ing generally and deridingly recommended the thoughtless youth to walk according to the imaginations of his heart and the sight of his eyes—meantime, assuring him that for all these things God would bring him to judgment—for this reason he recommends him to lay aside the follies of childhood and the vanities of youth, and remember his Creator in the days of his youth, before all the peculiar circumstances mentioned in the six first verses shall take place, and his dissolution is accomplished by the dust returning to its native dust, and the power by which he was animated returning to its original source—to God.—Eccl., 11 : 9 ; 12 : 7.

Solomon does not tell the thoughtless youth what one of our modern Gentile philosophers would, that, unless he *gets religion*, his "*immortal soul*" will be cast into hell, where it will be through all eternity cooking, but can never get cooked, in a fire of *brimstone*, and where he is to be eternally mingling his voice with the howlings of the damned, and dying the "death that never dies;" that he must be perpetually multiplying the provocation of his punishment by cursing God and loving the devil, and that the worm that is to gnaw and devour his *immaterial vitals* (!) can never die, and the fire that shall consume his inconsumable *immaterial substance* is never to be quenched; but he traces, step by step, the course of his natural decay, through old age, till the silver cord become loosed and the golden bowl be broken at the fountain, and the wheel be broken at the cistern [see explanation, page 30] then shall the dust return to the dust as it was before man's creation, and the spirit or animating power returns to God who gave it. In this condition, Solomon says, he shall remain, knowing nothing of the good nor the evil "that is transacted under the sun," until God shall again call him to judgment; hence said Solomon—

"Let us hear the conclusion of the whole matter : Fear God and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12 : 13, 14.

CHAPTER IV.

THE PARABLE OF THE RICH MAN AND LAZARUS.

“There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day ; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man’s table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom ; the rich man also died, and was buried : and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said : Son, remember that thou, in thy lifetime, receivedst thy good things, and likewise Lazarus evil things ; but now, he is comforted, and thou art tormented.

“And beside all this, between us and you, there is a great gulf fixed ; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.

“Then he said I pray thee, Father Abraham, that thou wouldest send him to my father’s house—for I have five brethren—that he may testify unto them lest they also come unto this place of torment. Abraham said unto him : they have Moses and the Prophets, let them hear them. He said : Nay, Father Abraham, but if one went to them from the dead, they will repent. And he said unto him : If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.”—Luke 16 : 19–31.

This portion of Scripture is supposed by the self-styled orthodox theologians to afford unanswerable proof for the theory that the dead are conscious and that the wicked shall be endlessly tormented with insufferable fire and pains. Some of them are at a loss, however, as to whether the narrative is to be regarded as a parable or a historical fact. The majority are in

favor of the latter, and therefore decided, while the position of the minority is indefinite from the indecision and uncertainty of their words and writings on the subject. But no matter how much they may differ as to its real or allegorical meaning, they make common cause in insisting that it proves the consciousness of the dead and their eternal conscious torments.

Now, I propose to show that it proves neither the one nor the other, by showing that it was not meant to represent either. But, before I proceed to the direct explanation of the text, I would remark that, in whatever light this subject is viewed, it can prove nothing as to the final condition of the wicked after the judgment, as the account relates to time prior to the judgment, and, therefore, cannot determine the sinner's final state, unless the manifest absurdity, that God punishes before he judges, be maintained.

First, the whole narrative is either a literal relation of facts or it is a parable. John Wesley speaks of it as follows :—"But is the subsequent account merely a parable or a real history? It has been believed by many, and roundly asserted to be a parable, because of one or two circumstances therein which are not easy to be accounted for. In particular, it is hard to conceive how a person in hell could hold conversation with one in Paradise."

"But, admitting we cannot account for this, will it overbalance an express assertion of our Lord? *There was*, says our Lord, *a certain rich man.* Was there not? says John Wesley. Did such a man ever exist? *And there was a certain beggar named Lazarus.* Was there not? says Mr. Wesley. Is it not bold enough, positively to deny what our blessed Lord positively affirms? Therefore, says Wesley, we cannot reasonably doubt but the *whole narration with all its circumstances is exactly (literally) true.*"

Dr. Adam Clarke, in his commentary, assumes a neutral ground in relation to this subject. It may or may not, in his opinion, be a parable; which is tantamount to saying, that it may be a parable or it may be a lite-

ral historical fact, or it may be neither a parable nor a historical fact, and, therefore, the whole narrative, "with all its circumstances," may be a falsehood.

Those who teach that it is a literal narration of facts, have, in my opinion, no less difficulty in explaining it than their opponents. One thing is certain, they cannot explain it all literally, and this they are bound to do or give it up.

Lazarus, covered with sores, died, and was carried by angels *into Abraham's bosom*. *Is this literal?* O no, say they. It was Lazarus' *soul* that the angels carried to Abraham's bosom. But our Lord says it was *Lazarus* that was carried there. Gentilism says, not so, Lord, it was his soul. In the words of John Wesley, Is it not bold enough, positively to deny what our blessed Lord positively affirms? Let us see whether they get along any better with their literal history of the rich man. *He also died*.

Well, what became of him? We are told that he was buried. Remember, *the rich man was buried*. And what next? In hell (*Hades*, the grave where he was buried, improperly translated hell) *he* (the rich man) *lifted up his eyes, being in torments*. Well, and what did he see there? "*And seeth Abraham afar off, and Lazarus in his bosom*." Remember, now, the rich man did all this. Not so, said *gentilism*, it was his soul. But our Lord says it was the rich man did it. Thus the reader can see that *Gentile theology*, in order to establish its superstitious traditions, not only makes void the words of our blessed Lord, but actually contradicts them. So much for the *literal historical theory*.

But to show the folly of their position the more complete, we will admit that it was the *soul* or *spirit*, or both perhaps, of both these men that were disembodied in *Hades*, the grave. We now ask the *doctors* of *gentilism*, are their disembodied souls or spirits *material* or *immaterial*? They answer, *immaterial*. Very well, then, if so, they have no *body* or *substance*. How can that which has no body or substance be seen, or touched, or felt? But *gentilism* tells us of an *imma-*

terial rich man, in immaterial flames, with immaterial eyes, seeing an immaterial Lazarus, in the immaterial bosom of immaterial Abraham, and to be consistent, all this took place in an immaterial hell. Immaterial eyes must be keen sighted to behold an immaterial nothing. An immaterial body or substance is, were it possible, worse than immaterial nonsense. It is a material falsehood, as it gives the idea of reality to that which is but a fiction. An immaterial something is equivalent to nothing material, and conveys the same meaning as if one said, I have got nothing; I have seen nothing; I have found nothing; I have felt or touched nothing. An immaterial rich or poor man means neither a rich nor a poor man. So that an immaterialist means a nothingist; an immaterial soul means no soul.

But this is not all. Their principle of interpretation would have us believe that an *immaterial rich man* desires that an *immaterial Lazarus* should dip his *immaterial finger* in *literal or material water*, and cool his *literal or material tongue*. All this, of course, is *literal history* (!), but if they will have one drop of *material water* to cool the *immaterial heat* of an *immaterial tongue*, then they will make the whole affair a very grave or *material hoax*, and exhibit to the world their *material folly*. The word *immaterial* is not found in the Bible, but is coined to feed the fancy of the superstitious. *Immaterial* is the *opposite* to *material*—the *negative* of *something real*. As *darkness* is nothing but the *absence* of *light*, and *death* is nothing but the *absence* of *life*, so *immaterial* is the *absence* of *material*. It is *nothing*. I have placed this subject in the present light to show the advocates of *immaterialism* the absurdity of the theory of their *literal historical facts*.

There are many reasons which combine to show that the case of the rich man and Lazarus is a *parable* or *allegory*. First, it is preceded by a group of parables—the *lost sheep*, the *piece of silver*, the *prodigal son*, etc.—all designed to show God's forbearance and mercy towards the Gentiles, and his readiness to, any moment,

accept their repentance, and bestow on them the favors of his grace. The covetous and self-righteous Pharisees, hearing these parabolical representations, were greatly offended and derided Christ.—See verse 14. Seeing their hypocrisy and hardness of heart, the Saviour, by this parable, did, in the most clear and forcible manner, set forth their rejection of God, as, also, their utter dispersion and consequent downfall as a people.

But, received as a literal history of facts, there is nothing in the whole narrative that would show any just cause for the punishment of the rich man, or the happiness of the poor man, Lazarus ; for there is nothing in it to show the crimes of the one, or the righteousness of the other, unless it be a crime to be rich and a virtue to be poor ; and we need not go to the history of the ancient fathers to see that this is not so—God blessed Jacob, Abraham, Joseph, and other holy men, with great worldly prosperity. But the general conduct of professing Christians (the teachers of religion not excepted),—their desire to accumulate property—will acquit the rich man, in my opinion.

It is said "he was rich." Is this a crime? If so, it is to be feared most of our deacons and ruling men in the churches are guilty as he was ; for they all strive to get rich, and some may strive unlawfully. Well, but "*He fared sumptuously every day.*" This was not forbidden by any ordinance of the law, and let the wealthy Christian, who is not guilty, cast the first stone ; particularly those who have their thousands for preaching the poverty and example of Christ. You, who are not satisfied with plain food, but must have your rich and extravagant delicacies, have compassion on this rich brother, against whom there is no charge of *excess*, either in eating or drinking, but simply living according to his ordinary custom and means. He is not accused of *riotous conduct*, of *licentious discourse*, of *gaming* or *frequenting balls, plays or theatres*, or of speaking an *irreverent word against divine revelation*, or of any ordinance of God, or of any misconduct whatever.

Neither is he accused of any disorderly conduct or crime against the laws of society. In short, from Christ's description of the rich man, he seems in no way culpable. His only crime seems that of being *rich, dressing in good clothes and eating good food*. This is all the evil spoken of the man. Taking all things into consideration, my opinion is this, that, compared with, not only rich men in general, but with rich professors of religion in particular, he was not only blameless but a virtuous man.

But some have an idea that he was an "*uncharitable, hard-hearted, and unfeeling wretch*." There is no foundation for such conception. Our Lord, certainly does not represent him in any such light. Neither does Abraham. Abraham gives no cause for his reprobation, other than that in this life he had his good things. He does not say that he was sent to hell by any decree of Providence, because he was elected to be damned; or for any misconduct whatever; or saying, Lazarus was hungry and thou gavest him no meat, he was thirsty and thou gavest him no drink, etc. The only charge is, "*Son, remember that thou didst receive thy good things in thy lifetime*." So far from seeing any evil that the rich man has ever done, we find that he is benevolent even in death. "*Send him to my father's house*."

On the literal history ground we are at a loss to reconcile the idea of Abraham's being the father of the *damned*, with the common and scriptural view of his being the father of the *just by faith only*. The rich man addresses himself to Abraham as *Father*, and Abraham replies "*my Son*," thus by no means indicating that their relation is severed by their state or circumstances.

It is true that Abraham notifies his *Son* of the existence of an impassable gulf which neither could cross, and which the *son* could not perceive, yet piously admitted on the authority of his father Abraham's word. Now I cannot help thinking that if there was a *real* gulf, this son of Abraham could see it with as much

facility as he could see his father Abraham, who seems to have been at a greater distance off.

Again, the literal rendering of this passage would go to prove that father Abraham is also in hell, and in the same hell that his *rich son* was, or is—with this difference—that the son was in the *fire*, while father Abraham was comfortably *enjoying* the *heat* of it. “The rich man lifted up his eyes in hell,” and looking around him, who should he first recognize but Abraham.

In short, the literal interpretation of this narrative would make the most *literal nonsense one can well imagine*. It would lead us to infer that there were two men in Jerusalem. One a wealthy, amiable, and charitable citizen; the other, a loathsome and distressed looking object; a beggar who obtained his daily food at the rich man’s gate, and whose ulcerated carcass attracted the scent even of the dogs.

This poor man died first, and was carried, sores and all, by the angels to the Patriarch Abraham, and laid in his bosom. The rich man also died, and was buried in hell; and upon looking around him, who should he first recognize but Abraham and Lazarus in his bosom. And upon ascertaining from Abraham that his own case was hopeless, he began to urge upon his father Abraham the propriety of sending some one from hell to preach the gospel to those whom he had left behind on earth. But Abraham, very sensibly, told him that they who would not believe the writings of Moses and the prophets, were not likely to be persuaded into piety by devils. Such only is the lesson we could reasonably infer from a literal interpretation of this parable. And we leave the reader to pass his own judgment upon the consistency and truthfulness of such history.

[Now, notwithstanding many piously imagine that the rich man in the parable was a voluptuous, bad character, I very much doubt whether there can many rich men be found in our land, who would allow such an abject-looking character, as Lazarus was, daily at their gate. I fear they would soon give him in charge of a policeman.]

THE REASONABLE EXPLANATION OF THE PASSAGE.

Having shown that no sense can be made of a literal interpretation of this narrative, and having denied that it was intended to represent the condition of the sinner after the judgment, I will present an outline of the moral set forth in its allegorical meaning.

"*An Allegory* is a figurative discourse, in which something is intended other than is contained in the words literally taken."—*Johnson*.

"*A Parable* is a comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind."—*Adam Clarke*.

I am inclined to receive this narrative as an allegory, rather than a parable—although it will make sense in either case—but, none, whatever, as a literal history.

Our Saviour, in all his teachings, addressed his discourses to the understanding of the common people, and it is said, "they heard him gladly." The better to accomplish this end, he illustrated the principles of heavenly things by the use of parables and allegorical representations—a practice common to all public teachers in his age and country.

The self-righteous and hypocritical Scribes and Pharisees, annoyed because of his attention to the poor, often mocked and derided him, especially on the occasion referred to. The change, which was soon to take place in the religious and political condition of both parties, is clearly set forth in this allegorical discourse.

The rich man signifies the Jewish people, for they were, for many years, rich and honorable—abounding with means of obtaining divine knowledge, wisdom, and instruction—things more excellent than the most precious gold. And they were arrayed in "purple and fine linen." They were citizens of a kingdom, and had a royal priesthood, who were clothed in sacerdotal vestments of "fine linen," and they fared sumptuously every day—on the sacrifices of the altar.

And Lazarus represented the Gentiles : poor in divine knowledge, wisdom, and grace, and lying before the rich man's gates, as they were not permitted to enter the house, nor courts of God, lest they pollute it. [See Acts 21 : 28, and 25 : 5. One of the charges brought by his accusers against Paul was, that he had polluted the temple by the introduction of Gentiles into its consecrated halls.]

Moreover, the poor Gentile was covered with the fetid sores of sin, on which the dogs, or devils, who delight themselves in the calamities of men, fed. Likewise, also, they desired to be fed from the crumbs, even, which fell from the rich man's table ; for they were destitute of divine revelation—the food which strengthens and enlivens the heart of man. [See the case of the Canaanite woman, Matthew 15 : 27.]

“ *And it came to pass that the beggar died.*” The phrase, “ *it came to pass,*” denotes an unusual occurrence, which could not be true of a literal death, as that was an every-day affair. There is not a word said of his *burial*, which, of necessity, must take place in case of natural death. His absence from the rich man's gate, where only he could obtain food, is noticed, and upon inquiry it is ascertained that the angels have translated him to *Abraham's bosom*. Now, in scriptural phraseology, *the angels* are the *preachers* of the *gospel*, and *Abraham's bosom* is *Abraham's faith*. Abraham was justified by faith when a Gentile, and he was an acceptable worshiper of the true God, thirteen years before he became a Jew by circumcision. [See call and history of Abraham, Genesis 12. His circumcision, Gen. 17 : 24 ; Rom. 4 : 10.] Now, then, forasmuch as the Bible invariably represents death as a curse or calamity, *the wages of sin*, and the death of the poor man is represented not as a curse, but a blessing—a change from misery to bliss—it is evident that the Lazarus at the gate does not denote an individual man merely, but a people—the heathen. It was heathen *idolatry* that *died*—the subjects of it, having received the promises of the Gospel, were justified by faith, and car-

ried by the angels of the Gospel into Abraham's bosom. Their death was a change of condition, an exaltation—not a degradation—and as Abraham's bosom was well understood by every Jew to be Abraham's faith, an exalted position with God, the case of the beggar was by them easily understood.

"*The rich man also died and was buried in hell.*" Mark the difference—one died to misery and degradation, and was highly exalted; the other died to honor and ease, and was degraded. The pomp and ostentation of the Jewish priesthood and their ceremonial rites—nay, their worthless carcass is represented as cast in—*gehanah*—the valley of the sons of Hennom, called hell—where all loathsome things were burned by fire. This was intended to augment the depth of their humiliation and give intensity to the deep degradation that awaited them as a nation and people, and all the force and intensity of the allegorical prediction was justified in their subsequent history. In which condition the rich man lifted up his eyes, being tormented by the *flames of his jealousy* at seeing the beggar rejoicing—being recognized as Abraham's son, the evidence of which was clear by his reclining on his bosom. The miraculous operations of the spirit of God amongst the Gentile believers, was to the Jews an unmistakable evidence that the Gentiles were the recognized people of God, while the absence of any such signs amongst themselves was as conclusive a proof that they were rejected and forsaken of God.

The Jews were always filled with *rage* and *jealousy* at the least intimation of the Gospel's being preached to the Gentiles. When Christ said, "ye shall seek me, and shall not find me, and where I am, thither ye cannot come," the Jews deridingly asked—"will he go unto the dispersed among the Gentiles, and teach the Gentiles,"—Jno. 7 : 34, 35. When Paul preached at Thessalonica, and many of the Gentiles believed, the Jews, moved with envy, took certain lewd fellows, of the baser sort, and raised a mob, "and set all the city in an uproar."—Acts 17 : 5. Having been driven from thence, the Apostle

went to *Berea*, and there preached with much success ; but when the Jews of Thessalonica heard that the noble Bereans had received the Gospel, they came thither also, and stirred up the people, v. 13 ; and so deep-rooted was their *spirit of jealousy*, and so powerful did it burn in their breasts, that the believing Jews, in a formal council, tried the Apostle Peter, on a charge of profanity, for eating with the believing Gentiles—although they knew the Holy Spirit descended on them, as also on the believing Jews.—Acts 11 : 2.

Perceiving an unmistakable evidence that Lazarus, i. e. the Gentiles, was recognized the son of Abraham, the rich man, i. e., the Jews, became willing to acknowledge the brotherhood of the poor man ; hence, the rich man demands of their common father, Abraham, to send Lazarus with a small quantity of water, to cool his tongue, and ease his misery. Abraham, while he still recognized the rich man as his son, reminds him that in his day he had all the good things, but Lazarus has them now—moreover, that there is an impassable gulf of distinction, to prevent the commingling of the elements with which they were respectively surrounded. . . .

Now, this water is emblematically the Gospel, which the Jews, seeing they could not hinder its progress among the Gentiles, desired to have coupled with the law, and combined into one system ; but this they could not effect, as our Saviour clearly taught. When the disciples of John Baptist, and the Pharisees who fasted and prayed much in compliance with their respective notions of religion, came and asked him why his disciples were not bound by the same rules, Jesus showed them that the laws of his moral government were altogether different, and had no relation to theirs—that the robes with which he clothed his disciples, and the wine with which he cheered their hearts, was of another order ; and that no sensible man would put new cloth on an old garment, nor new wine into old bottles, as neither could contain what was put into them.

So, in like manner, the rich man's position rendered him incapable of being benefited by the water which

Lazarus could fetch, even if it were lawful for Lazarus to carry him any while in that state. No one can attentively read the Epistles of Paul, without perceiving that the burden of their contents is to prove that believers are justified in the sight of God, through faith in Jesus Christ as their Saviour, without obedience to the ceremonies of the Mosaic law ; and that the reward of the righteous, as also the punishment of the wicked, is to succeed the resurrection of each from death ; and that, throughout the whole Bible, except in this instance, when allusion is made to the condition of the dead, they are represented as being unconscious and separated from all participation in either the good or the evil that is transacted under the sun—their love, and their hatred, and their envy, being alike suspended in death.

One feature, only, remains to be noticed, viz., the rich man's desire to send Lazarus to his father's house, because of the number of its inhabitants, in hopes the remainder may possibly be saved. And Abraham's reply explains the application of the whole subject. It shows that the Jews required more than necessary evidence to convince them that Jesus was the Christ. "*They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one should arise from the dead.*"

This last sentence is the key to explain the whole allegory. Jesus represents the circumstances and final condition of both nations or people, by the fabulous supposition of these two men holding conversation in *hell*, Hades, the grave, and turns the weight of the whole case on this last point, that if the Jews would not hear or believe the writings of Moses and the prophets in reference to his own *Messiahship*, they would reject the testimony of one raised from death. And subsequent events clearly proved the correctness of this statement ; for Jesus did actually raise a literal Lazarus from literal and physical death in the presence of many Jews, several of whom both knew Lazarus personally, and that he was dead and buried, and saw him

alive after Christ had raised him, besides all this, they had the testimony of many of their own people who were present and saw Christ call him out of the tomb. But what effect did all this have on them? It increased the flame of their jealous rage, and to that extent that they consulted among themselves as to how they could conveniently put him to death again; for he was a living monument of the *omnipotent* power of Him whom they derided and mocked, because his works showed that he was the Son of God, and the Redeemer of the world.

It is in its allegorical sense alone, that this beautiful scriptural narrative can have any meaning. It represents Abraham as the father both of the Jewish and Gentile believers. In his justification by faith, Abraham receives the Gentile Lazarus into his bosom, and he justly calls himself the father of the rich man, Jew, as the *federal* head of his circumcision. But the doctrine, that makes Abraham the father both of the saved and damned, appears to me very absurd; which notion must follow *the literal interpretation of the whole narrative*, "*with all its circumstances.*"

No parable or allegory can reasonably be used to teach a doctrine not elsewhere explicitly revealed in Scripture. The doctrine that the literal interpretation of this narrative would establish, is not only *not taught* elsewhere in Scripture, but the uniform teaching of the Holy Scriptures contradicts it, and the teacher of religion, who tries to build upon it a theory that is as fabulous as it is dishonoring to God, and contrary to the dictates of human justice, must either be lacking in scriptural wisdom, or seared in conscience.

Now, the portions of Scripture, where things without life are represented as having both feeling and knowledge, are too numerous for my limits to quote and comment on. Yet this custom was too well understood by the Hebrews, not to understand the depth and meaning of our Saviour's words on that memorable occasion.

"See the eagles cropping the trees." Ezk. 19 : 1-10.

"Parable.—Ewe Lamb." 2 Saml. 12 : 1-7.

"The trees choosing a king." Judges 9 : 7-15.

If it will be insisted that the rich man must be conscious, because he is said to *see*, and *feel*, and *talk*, I will insist that the trees must also be sensible, because they are said to do the same. And the parable of the *ewe* lamb must be a literal history, because it is related or represented as such.

CHAPTER V.

THE TRANSFIGURATION OF CHRIST.

"And behold, there appeared unto them Moses and Elias talking with him."—Matt. 17 : 3.

A CORRESPONDENT of mine, quoting this passage as proof of the immortality of sinners, says :

"I will not make any further remark in reference to this text than this : That Moses appeared to the disciples on the mountain, when we know that he was embosomed in the tomb in a *valley of Moab*, over against *Beth-Peor*. Now, I will not allow you to dig up the body, but let it rest where the Scripture tells us it is, and then please to say what was on the Mount of Transfiguration called Moses ?"

Without any desire on my part to meddle with the body of Moses, even if his "*sepulchre were known unto this day*," my answer is this : *Moses himself was on the Mount of Transfiguration, either by a special resurrection or in vision*. But as my correspondent will not allow me to "dig up the body of Moses, but leave it where the Scriptures say it is," I must insist that the disciples saw "Moses, the servant of God," in vision ; that is, they saw a visionary representation of Moses.

The Scriptures inform us (2 Kings, ch. 2), that Elijah was translated to heaven (about 920 years previous to the transfiguration) without seeing death. "So Moses, the servant of the Lord, died there in the land of Moab, and he (the Lord) buried him in a valley in the land of

Moab, over against *Beth-Peor*, but no man knoweth of his sepulchre unto this day."—Deut. 34 : 5.

Moses was dead about 1,483 years, and Elijah was translated about 920 before the transfiguration of Christ on the Mount. Now, in asking my correspondent, I ask all, *How came the disciples to know Moses and Elijah?*—men whom they had never seen before, and with whom they had no personal acquaintance ; one of whom had been dead nearly 1,500 years, and the other translated from this earth over nine hundred years. How came Peter, James, and John to know these men personally? As the Holy Scriptures do not tell us, perhaps our correspondent, or some Gentile doctor, will.

Observe, the inspired historian does not say that it was Moses' *soul*, or *spirit*, that was on the mount, but that Moses himself was there in his personal character, just as Elijah and Christ were in their personal characters there. The only difference there seems between the three is, their personal identities. Each was there characteristically alike.

Again, Moses and Elijah appeared with Christ in *glory* (see Luke 9 : 31.), whereas neither Moses nor Christ, at any rate, was at the time glorified. Christ told his disciples on several occasions that he must first suffer death and then enter into his glory.—Luke 26 : 24, 25.

Now, Christ had not at the time, in reality, either suffered or entered into his glory. Yet he was to be the first fruits of them that slept—the first born, or begotten, from the dead, to die no more and sit in glory. But the literal interpretation of the text would have Moses in glory before him.

Furthermore, the literal rendering would have Christ also glorified before he was in fact glorified, and would make him inconsistently pray for what had already taken place, as, after the transfiguration took place, Christ prayed : " And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John 17 : 1-5.

From the above and many other reasons which might be adduced, it is evident that the disciples saw only a visionary type of Christ's kingdom and glory at the Mount, and that neither Moses nor Elijah was there in reality, but only in vision. No reasonable person can suppose the scene was a literal reality, or that one part of what they saw was visionary, while the other was real. One thing is certain, at any rate ; the advocates of an *immaterial soul* derive no real support from this portion of divine revelation ; as an *immaterial Moses* and an *immaterial Elijah* could not be seen by a *material Peter, James, and John*. Neither does it appear to me as a good evidence of a man's spiritual wisdom, that he quotes this text to prove that Moses is in reality both dead and alive at the same moment. The Scriptures declare that Moses died and that God buried him ; but it is nowhere declared that he has yet had a resurrection from the state of death, a thing absolutely necessary before he can in reality be seen.

THE TEXT EXPLAINED.

The meaning of this portion of divine truth must appear delightful as it is simple to any one familiar with his Bible.

Christ, for the first time, began to teach his disciples that he must go into Jerusalem, and there suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day (see Mat. 16 : 21, to the end). Peter, on this occasion, through love for his master, called him one side, and began to remonstrate, saying, be it far from thee, Lord, this shall not happen unto thee—or in other words, have compassion on thyself, Lord, and avoid so great a calamity—why run into such danger. But he (Christ) turned unto Peter and said, get thee behind me, Satan, etc.

“ Then said Jesus unto his disciples, If any man will come after me, let him take up his cross and follow me : For whosoever shall save his life shall lose it ; and

whosoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own *life*, and what shall a man give in exchange for his *life*." Then, for the encouragement of those who were in danger of losing their lives for his sake, Jesus showed that there shall be a life beyond the grave, in which they shall be richly rewarded. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

I think the teacher of religion, who cannot see the drift and design of Christ's teaching on this occasion, must be a blind leader. Christ, by the first, was preparing the minds of his disciples for the tragical scene of his death, which was then close at hand. And by the second, he was establishing in their hearts the hope of his second coming in his kingdom and glory, at which time he will raise all his disciples from the state of death, and reward them with eternal life, and give them the possession of the kingdom, which, on another occasion, he told them he was going to prepare for them, and for all that love his appearing and kingdom. Thus would they be prepared for the terrible scenes that so soon awaited them, and be reconciled to it in view of the great consequences and blessings involved.

"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Now, without the transfiguration, this promise could have no meaning, as all the apostles did taste of death, and have not yet seen Christ in reality come into his kingdom, but when the transfiguration is understood to be a type of Christ's second coming and his kingdom, everything is easy and clear.

"Then after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered

Peter and said unto Jesus, Lord it is good for us to be here : If thou wilt, let us make here three tabernacles. One for thee, and one for Moses, and one for Elias. While he yet spake behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, 'This is my beloved son in whom I am well pleased : hear ye him * *. And as they came down from the mountain, Jesus charged them, saying : Tell the *vision* to no man, until the Son of Man be risen from the dead."

From the reasonable meaning of the Holy Scriptures, we understand the transfiguration on the Mount to be a *typical representation* of the majesty and glory of Christ at his second coming. And the appearance of Moses and Elijah with him on that occasion, we understand as representing some of the characteristics of his coming and kingdom. We are not to look in this transaction for the general features of Christ's kingdom, but only for that leading characteristic which the Scriptures, in numerous instances, present before our mind—viz. : That when the Lord Jesus will appear, he will resuscitate and wake up the dead saints, and change the living saints into that immortal and incorruptible state of nature which shall characterize all the subjects of his eternal kingdom. Hence, said Paul, in writing to the Thessalonians, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope : For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him : For this we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not prevent (that is go to heaven before) them which are asleep : For the Lord Jesus himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God ; and the dead in Christ shall rise first : then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air : And so shall we ever be with the Lord."—1 Thes. 4 : 13-17.

Again : " Behold I show you a mystery, (or reveal to you what has heretofore been a mystery). We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump : For the trumpet shall sound, and the dead shall be raised incorruptible : And we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality," etc.

Now, on the Mount of Transfiguration we behold the perfect representation of this fact, in the *symbolical* appearance of Moses and Elijah with Christ—Moses, who died nearly 1,500 years previous to that transaction representing the dead saints who shall be raised—and Elijah, who was translated alive over 900 years, representing the saints who shall be living and translated with the resurrected dead, when Christ shall come the second time.

There are some good people who imagine that Moses had a special resurrection to appear on the Mount of Transfiguration, as the Prophet Samuel had to confound both *Saul* and the *Witch of Endor*, and that, as Samuel returned again to his rest in death, so Moses returned to the place where God had hid him in the grave. But, while this is an infinitely more reasonable theory than the notion that Moses is both living and dead at the same moment, still it is forced, too far-fetched, unsupported by reason, and contrary to the account furnished us of this sublime transaction on that memorable occasion ; as also to the whole tenor of revealed truth.

Our Saviour called the whole a "*vision*," the meaning of which is, *a supernatural representation of a reality*, but not the reality itself.

The Prophet Daniel had a vision in which he saw the various political and religious changes which took place from his day to the present. He saw beasts and characters representing the different kingdoms, the manner of their rule, and their diversity, down till he saw " the Ancient of Days sit, whose garments were white as snow, and the hair of his head like the pure wool, his

throne was like the fiery flame and his wheels as burning fire."—Dan. 7 : 9, 10. And at the appearance of Gabriel who showed Daniel these things, he fell down on his face with fear, just as the disciples did when they saw the glorified appearance of Christ.

Gabriel touched Daniel with his right hand and made him stand on his feet (Danl. 10 : 10), just as Christ touched the disciples and made them stand on their feet. "And he came and touched them, and said, arise, and be not afraid."—Mat. 17 : 7.

The Apostle John, also, when he was banished on the isle called Patmos, being in the spirit on the Lord's day, had a vision, and he saw in the midst of the seven golden candlesticks, one like unto the Son of Man. This same John was one of the three apostles whose peculiar privilege it was to behold Christ coming in his kingdom. That is, his transfiguration, as the type of his coming and kingdom. And John recognized Christ as the same person whom he had seen on the Mount of Transfiguration and on the isle called Patmos. "And when I saw him, I fell at his feet as dead ; and he laid his right hand upon me, saying, fear not," etc.

Now, then, be it remembered, that in this *vision*, John saw everything as perfect (if not more so) as the natural eye could possibly behold. He saw all the persecutions and trials of the saints of God, and when the fifth seal was opened, he saw under the altar the souls of them who were slain for the word of God, and for the testimony which they held. And he heard them cry with a loud voice, saying : "How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth. . . ."

The reader will observe that the souls which John saw under the altar were not created when he saw them. All Protestant commentators acknowledge that the souls which John saw under the altar were the souls of the Christians who were persecuted and slain by the Romish Church—a power which did not exist when John saw them in vision. He also saw the first and second resurrections passed, and gave the most graphic

description of the scenes which took place in bringing about these stupendous events of Omnipotent power. But who will contend that John saw these things as they were, and not as they shall be?

There was not one tittle of what John saw, having reference to the future, that was in being when he saw them; but his spiritual eyes and ears both heard and saw them, as clearly as though they had been really before his face.

In Mark's account of this transaction, speaking of what Peter said respecting the tabernacles, Mark says: "*For he wist not what to say—i. e., he knew not what to say—for they were sore afraid.*" Luke, also, in mentioning it, says: "*But Peter, and they that were with him, were heavy with sleep;*" and, referring to the tabernacles, Luke adds, "*not knowing what he said.*"

To me it appears very evident that the three apostles, on the Mount of Transfiguration, were placed in just the same spiritual *trance* that the prophets *Daniel*, *Isaiah*, *Ezekiel*, and the Apostle John, on the isle called Patmos, were; and by the supernatural aid and power of God, they were enabled to see things that were not as though they had been. If it were the object of Christ, by this circumstance, to show that Moses was then alive, there were several occasions on which he could have gained much more by the exhibition of him, than he did on the Mount of Transfiguration. For instance, when the Sadducees, who not only denied that there ever would be a resurrection, but also that there was any such thing as angel or spirit in the universe, came endeavoring to puzzle him by the case of the woman having seven husbands. If Moses were then alive, as represented on the Mount, it would have been as easy for Christ to produce him as to call Lazarus from his grave, or perform any of the miracles which he did, to convince his adversaries and comfort his disciples.

Had Moses been anywhere in existence, to bring him before the Sadducees, as the witness of their falsehoods, would, in my opinion, be the soundest, most direct, and convincing argument that Christ could have employed

to convince them of their errors, and entirely compatible with the general tenor of his teachings and works, as it would settle the whole dispute at once and forever; but Christ could only call Moses from his grave, as he had existence nowhere else, and to do so was superfluous, while he could silence the Sadducees by direct and plain argument, and that he has done with the most perfect ease.

“Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.—Luke 20 : 37, 38.

The meaning of Christ's argument is as forcible as it is plain. God would not call himself the God of these holy men if they were dead, in the sense which the Sadducees taught—namely, dead without hope of a resurrection. These men were dead when God spoke to Moses at the bush, and they are still dead; yet God called himself their God, because they live unto him. They live in his purpose to raise them again; therefore, the dead shall arise again, for they all live unto God. Christ's argument, then, settles these two facts: *First*, Abraham, and Isaac, and Jacob are dead. *Second*, Abraham, and Isaac, and Jacob will be raised from the dead; for God calls himself their God; but he would not call himself their God had they been dead in the Sadducees' sense—dead absolutely, and without hope of a future resurrection. Therefore, the dead shall arise again.

Do you suppose, that if the Saviour knew that Moses was living when he was thus arguing with the Sadducees, he would deny it to them? No, verily; but he knew well, as he told them on another occasion, that if they would not hear Moses and the prophets, neither would they be persuaded, though one did arise from the dead.

View this subject either in the light of Scripture or reason, or in any light we may, except in the light of modern gentilism, and the evidence still is, that it was a *vision*—not a *reality*.

If Moses were there in reality, as declared, then he was there in glory ; and if so, he was glorified before the Holy Scriptures declare the saints of God shall appear in glory. "Ye are dead," said Paul, "and your lives are hid with Christ in God : when Christ, who is our life, shall appear, then shall we also appear with him in glory.—Col. 3 : 3, 4.—Again : "Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.—Phil. 3 : 20, 21. "It is sown in dishonor—it is raised in glory."—1 Cor. 15 : 43.

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5 : 4.

If there could be any further doubt respecting the matter, the testimony of St. Peter should for ever dispel it ; for he shows, in the most conclusive manner, that the transfiguration on the Mount was a symbolical representation of the glory and majesty that will surround Christ at his second coming. "For we have not followed cunningly devised fables, when we made known unto you *the power and coming of our Lord Jesus Christ*, but were eye-witnesses of his majesty. For he received from God the father, honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased ;' and this voice which came from heaven, we heard when we were with him in the Holy Mount."—2 Pet. 1 : 16, 17, 18. Thus have we the authority of the inspired apostle, declaring the transaction to be a representation of "*the power and coming of Christ.*"

The second coming of Christ will set forth his power in raising the dead, and translating the living saints—changing their corruptible natures, and giving them a nature incorruptible and immortal. And this scene, Peter declares, will also set forth the majesty of Christ—such majestic and glorious display as he and his fellow-apostles were eye-witnesses to. And as this was the representation of the real majesty and glory which Christ

will possess when he shall come, so the glory that Moses and Elijah appeared in represented the state, or condition, or glory, of the subjects whom Christ shall have in his kingdom.

Now then, if Christ's glory was not an actual, but a real representation of what it shall be when he comes, who will insist that the Moses and Elijah, who appeared, were the actual, and not the representative of the Moses and Elijah who shall be with him when he appears again? But the objector will say that the apostles declare they saw Moses and Elijah with Christ on the Mount in glory. Very well, I admit they did. The miraculous vision was as real to them as if they were the actual and identical Moses and Elijah. Christ also said, that certain of the disciples should not taste of *death till they saw the kingdom of God*, and so they did not; for, six days after, he showed to Peter, James, and John the kingdom of God. Now, I ask, did the Mount of Transfiguration, with Moses and Elijah, constitute the real kingdom of God? Objector will reply, no. But Christ said it was the kingdom of God—thus by a forced construction of the literal words of Christ, the Mount of Transfiguration must be the actual kingdom of God, and hence the kingdom of God has already come, and the resurrection is already past.

Now, if neither the Mount of Transfiguration, nor yet the transfiguration itself constituted the kingdom of God because Christ called them such, how can it be contended that Moses and Elijah were really and actually there, because Peter, who was in a spiritual trance or stupor, said that they were Moses and Elijah; especially seeing, he knew not what he said; and if the holy men of God, at sundry times, saw visions of a similar character, and none of them were anything more than representatives of the real—why could not this be the same, particularly seeing Christ called it a *VISION*?

“*Tell the vision to no man, until the Son of Man be risen again from the dead.*”

CHAPTER VI.

CHRIST ON THE RESURRECTION.

“Then came to him certain of the Sadducees, which deny that there is any resurrection : and they asked him, saying, Master, Moses wrote unto us, ‘If any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.’ There were, therefore, seven brethren, and the first took a wife and died without children ; and the second took her to wife, and died childless ; and the third took her, and in like manner the seven also ; and they left no children and died. Last of all the woman died, also. Therefore, in the resurrection, whose wife of them is she ? for seven had her to wife.

“And Jesus answering said unto them, The children of this world marry and are given in marriage ; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

“Now that the dead are raised—even Moses showed at the bush when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him.”—Luke 20 : 27–38.

A correspondent of mine, quoting the last clause of this passage to prove that the dead have conscious existence, says :—

This text appears to carry destruction into your very

camp. Materialism is particularly aimed at by this divine revelation. You say or believe that Abraham, Isaac, and Jacob are dead, I contend that their bodies are dead, but their souls are with God in happiness. God says he is their God, but he is not the God of the dead; therefore Abraham, Isaac, and Jacob are not dead." Then with imaginary triumph he adds, "*Is this a logical deduction, or is it the dictate of man's wisdom.*"

My reply is this. In my opinion, it is neither "a logical deduction," nor yet "the dictate of man's wisdom." It is an admitted, and therefore an established rule in logic, that if the premises are false, the conclusion must also be false; although I admit things may be logically true which in principle are false, such things are called false logic, or more properly sophistry.

But my correspondent's proposition is not a clever sophism even. To be such it would require the following construction: "*God is not the God of the dead but of the living only—God is the God of Abraham, Isaac, and Jacob. Therefore Abraham, Isaac, and Jacob, are still alive.*"

Now, having shown that it is not a "*logical deduction,*" I will show that it is not "*the dictate of man's wisdom.*" I affirm on the authority of the Holy Scriptures, that Abraham, Isaac, and Jacob are dead. My correspondent says, "I contend that their bodies are dead, but their souls are with God in happiness." As this *assumption* is sustained by no portion of our Saviour's discourse on that occasion, nor on any other, it is extremely unwarrantable, and "human wisdom" would never assume a proposition for which there is not a shadow of proof, therefore it is not "*the dictate of man's wisdom.*" But it is the dictate of human *folly*. It is foolish, because it is false, and false because it is foolish.

There is another point in which the reader cannot help seeing the defect of my correspondent's *would-be* logic. He contends that the "*bodies only*" of these worthy patriarchs are *dead*, but "*their souls* are living with God in happiness"—hence both his position and

premises would lead to the conclusion—*Therefore God is not the God of the dead bodies of Abraham, Isaac, and Jacob, but of their living souls.* Now, as none can raise the bodies of the dead but God, according to his premises, the bodies of the dead will never be raised; for God declares that he is not their God, but only the God of their *souls*; and as he contends that their souls are already in happiness with God, they—the souls—of course need no resurrection, and, therefore, the false conclusions of his false premises inevitably lead to this—therefore there never shall be any resurrection of Abraham, Isaac, and Jacob—and therefore, Abraham, Isaac and Jacob are perished; for inspiration doth declare that, “*If the dead rise not, then they also who are fallen asleep in Christ are perished.*”—1 Cor. 15 : 18.

The reader can see what result my correspondent's logic would lead to. It would destroy the very foundation of the gospel hope—the resurrection of the dead—and thus establish the very doctrine which Christ's argument destroyed, viz. : The false notions of the Sadducees—that death is the final end of man.

If our Saviour intended only to prove on this occasion that the dead are still alive (i. e., that they have consciousness), his answer could not have confounded the Sadducees as it did; for to prove that man is alive, so far from establishing the hope of his resurrection is the very means of destroying it: for a man that is already alive needs not a resurrection to life. But to prove his resurrection to life, establishes the fact of his death, exalts the power of the being who raises him from death, and destroys the whole scheme of doctrine upon which the Sadducees reared their false structure. Both the question of the Sadducees and Christ's reply had reference to the resurrection of the dead; not to the absurd theory that the dead are living while dead. There is not one syllable in the whole narrative about the *souls* of *Abraham, Isaac, or Jacob*, neither is there of the woman, or of her seven husbands' *souls*, but the question at issue is, whether the individuals, Abraham, Isaac, and Jacob, are perished, or whether God will

reproduce them by a resurrection from the state of death.

The Sadducees were a powerful sect of the Jews. They derived their origin from a man of the name of *Sadoc*, who lived about three hundred years before Christ's incarnation. Doubtless the extravagant and absurd notions of another sect called the *Pharisees*, who derived their name from Phares, another Jewish Rabbi, gave rise to the Sadducees.

The ancient Pharisees, like the modern Romanists, ascribe the same divine authority to their endless unwritten traditions that they did to the written word of inspiration. Nothing seemed too hard for a Pharisee to believe. For instance, they embraced the heathen notion of man's possessing a *soul*, a conscious, rational, and independent being indwelling in him, which at death took possession of some other animal, while said animal continued to live, but at its death entered another, and so on to the end of the chapter. They were also, the most rabid and absolute Predestinarians, and taught that the world with all its contents, was governed by an unalterably fixed destiny—*rigid fatalists*.

The *Sadducees*, as it appears, to counteract the opinions of the *Pharisees*, ran into the opposite extreme. For, while they very properly rejected all unwritten traditions, as doctrinal proofs, and held to the unity of man, yet they denied that there existed any such thing as angel or spirit in any part of the universe, and taught the total and final annihilation of man in death, by denying the resurrection of the dead.

Manifold were the errors, both of the *Pharisees* and *Sadducees*, especially of the former, but the mainspring of all their errors lay in these two, viz. : The Pharisees taught that *man* did *not die* at all, while the Sadducees taught that he *died eternally*.

The Pharisees, to evade the dilemma of physical death, which occurred daily around them, said man did not consist of body *merely*, but of *soul* and *body*, and that the body *only* died, while the soul escaped death and took

up its abode with some inferior animal, or entered immediately into happiness or misery, and that at a future day, the body would again be raised for the soul to inhabit through all eternity. This was an improvement on the heathen doctrine respecting their *imaginary soul*. The Sadducees denied the whole of this, and insisted that death ended man's career, and that *eternally*. Now be it remembered that neither the doctrine of the *Pharisees* nor *Sadducees* had a shadow of foundation, either in the law of Moses or the writings of the ancient Prophets. Neither has it any countenance in the New Testament. And our Lord strictly forbade his disciples to receive the doctrine of either party. "*Beware of the leaven of the Pharisees and the Sadducees.*"—(See Mat. 16 : 6-12.)

A BRIEF OUTLINE OF THE DOCTRINE TAUGHT IN THE TEXT.

Jesus, on a certain occasion, was teaching the people in the temple, and their strict attention and evident approbation of his words, created the jealousy of the *chief priests, and scribes, and elders*, who came and demanded of him his authority for teaching the people. Christ asked them a question respecting *John Baptist's* authority for immersing the people, which they did not answer, as it would defeat the purpose of their inquiry. He then put forth a parable of a man who planted a vineyard, and let it out to husbandmen, who maliciously ill-treated and murdered not only the man's servants, but also his only son, and then asked what the Lord of that vineyard would do to these men? They answered that he would miserably destroy them. He then applied the parable, by asking them the meaning of a quotation from the 118th Psalm : "The stone which the builders rejected, the same is become the head-stone of the corner." Perfectly understanding the application, those hypocritical priests sought a convenient and safe way to arrest him ; but as they feared the uprising of

the people, they acted a more wily part, by sending men of reputed wisdom to question and ensnare him, that they may accuse him of treason against *Cæsar's* government.

These hypocritical traitors, after complimenting Christ for the impartiality and justness of all his decisions, asked, if it was lawful for them, as Jews, to give tribute to *Cæsar*, a Gentile? His answer so utterly confounded them, and showed up their hypocrisy, that they dared not ask him another word on that occasion.—(See Luke 20 : 1–26.)

The Sadducees, having a clear knowledge of the doctrine which Christ taught his disciples concerning the kingdom he would give to the resurrected saints, and the condition of the subjects of that kingdom, came also and tried to puzzle him with an ingenious quibble, concerning the woman having the seven brothers to husband, and desiring to know whose wife of the seven she would be when raised from death, as each would then have equal claim to her, and the law of Moses would only permit her to be the wife of one. Now, to the Sadducees, who regarded the law of Moses as the absolute law of God, and, therefore, of perpetual obligation, this question appeared unanswerable. Matthew and Mark's account of this circumstance shows that Jesus charged the Sadducees with ignorance on two important points, viz. : (1) The meaning of the Scriptures in regard to the nature and government of Christ's kingdom. (2) Also God's power to raise the dead.

The Sadducees understood the Jewish church to be the kingdom of God, and quoted the language of his servant, Moses, delivered as the law of God—(Deut. 25 : 5). They wished to know, if it were possible to raise the dead again, how was this case to be adjusted, or would the laws of Christ's kingdom be contrary to the laws of God, which he had delivered and promulgated by his servant, Moses? Jesus told them that they who shall be counted worthy to obtain that kingdom and the resurrection of the just, shall not be married, nor given in marriage, according to the manner of the

Mosaic law ; neither can the circumstance which caused this woman to be the wife of seven (namely, their death) occur in that kingdom, as "*they cannot die any more ;*" and as to the mode of their government, it shall be equal—i. e., similar—to the angels of God, because they are the children of God, being the children of the (*first*) resurrection ; hence, as God's children, they will be under his immediate and personal government.

Now, seeing the Sadducees regarded Moses, in authority, above Christ, whom they looked upon as an impostor, Jesus demolished their sophistry by quoting the language of Moses in proof of the resurrection of the dead. " Now that the dead are raised (said Christ), even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob." Had these holy men been dead in the sense which you, Sadducees, teach—dead without hope of a resurrection—God would not call himself their God ; " for he is not the God of the dead (eternally so), but of the living, for all live unto him." All live to God, in his purpose to raise them from death ; this he has promised, and is abundantly able to fulfill ; therefore, they live unto him. Abraham, Isaac, and Jacob were dead when God spoke to Moses at the bush, and called himself their God—a thing which he would not do, said Christ, if he did not intend to raise them from death.

So convincing was Christ's argument to the Sadducees, that " certain of the scribes answering, said : *Master, thou hast well said. And after that they durst not ask him any question at all.*"

The two clauses (first of 37, and last of 38 verses)—"*The dead are raised,*" and "*All live unto God*"—stand alike in the present tense, while both have reference to the future ; or, in other words, what is to take place in the future is spoken of as though it had already taken place (a thing which is common in Scriptural phraseology), and the meaning of the first should determine the meaning of the second. If it will be insisted, because it is said "*all live unto God,*" that, therefore, all

the dead are now living, and with God, then I will, for the same cause, and with the same propriety, insist, that the resurrection of all has already taken place ; for it is also as positively said, "*the dead are raised.*"

The purposes of God are so certain that he speaks of what to us appears in the future as though it were already done ; with God, indeed, it is done, as none of his attributes are governed by time, and no circumstance can limit his power. Hence, what he says he will do, is with him already done, on his part ; but as we are creatures of time and circumstances, both time and circumstance are necessary to fulfill it in reference to us.

God said to Abraham, "*I have made thee a father to many nations.*" And this was said before Abraham had a son, or these nations were born—(Compare Gen. 17 : 5 with Rom. 4 : 17). It would be easy to multiply, were it necessary, instances where the Bible speaks of what is to take place, as though it had already taken place. And, if the reader will look at the account given of this matter—(Matt. 22 : 8 ; and Mark 12)—he will see that the resurrection is spoken of as to take place in the future, and, certainly, he cannot help seeing, from the concurrent testimony of the three Evangelists, that it was "touching the resurrection of the dead," that God spake to Moses at the bush—(Exod. 3 : 6). At any rate, so said Jesus of Nazareth, and so understood the stubborn Sadducees his words to mean ; and so thoroughly were they convinced of their own defeat, that "they durst not ask him any question at all."

But, if the meaning of the phrase, "*For all live unto him,*" were understood in the sense that gentilism teacheth, it would prove too much for their interest. For one of the principal features in their theology is a belief that the wicked are punished with "*eternal conscious torments.*" But if, as they insist, this clause be a proof that the dead are alive, then, upon the authority of the meaning they want to fasten upon it, I am bound to believe, that the wicked are, in the language of my correspondent, "*with God in happiness*"—because, although Abraham, Isaac, and Jacob's names

only are mentioned, yet, I suppose none will have the hardihood to insist, that they only "are alive, and with God in happiness;" for, if this statement refers exclusively to them, then it cuts off all others; and if it refers to any beyond them, it certainly refers to all the dead—therefore, none of the dead but they—or all the dead—"live unto God," and are "alive with him in happiness." But these words were spoken by Christ to prove that Abraham, Isaac, and Jacob would have a resurrection; and if they shall have a resurrection, therefore, all the dead shall be raised—" *They that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation.*"

The circumstance that gave rise to the mention of Abraham, Isaac, and Jacob's names was Moses' question to the Lord at the bush—(See Exod. 3:13). "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, *What is his name? What shall I say unto them?* And God said unto Moses, I AM THAT I AM, (or as the Hebrew text more properly has it, I AM WHAT I SHALL BE). And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." But as the children of Israel may not know God by a definition which they had not before heard, "he said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me." That is the God that made promises to Abraham, Isaac, and Jacob, hath sent me to renew the promises made to them unto you. Such definition was, doubtless, as satisfactory as it must be encouraging to the children of Israel; for they, as the children of Abraham, looked for the fulfillment of the promises God made to him.

Now, Abraham, Isaac, and Jacob were many years dead before this message was sent by Moses; and it is worthy of remark that neither in the account at the bush, nor yet in Christ's quotation of it, is there the least intimation that these holy patriarchs were

living when their names were mentioned. But they lived to I AM—he remembered them and the promises that he made them. And Christ, quoting this passage, is a sufficient proof that God will raise them from death and fulfill his promises; as, otherwise, all his promises to them would have an end and perish; *for Abraham “died” in faith (of the promises), not having received the promises.*—See Heb. 11 : 13, 39.

CHAPTER VII.

MAN'S EARTHLY HOUSE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

Dr. Adam Clarke, commenting on this text, says: "By the *earthly house* the apostle most evidently means the *body*, in which the *soul* is represented as dwelling or sojourning for a time, and from which it is to be liberated at death. The apostle, by this figure, alludes to the Jewish tabernacle, which, at every move of the congregation, was dissolved, taken to pieces, and when they rested, put up again." The doctor thinks that if "the simile is taken in connection with the doctrine of the *resurrection*, which the apostle has treated so much at large in these epistles, and which he *keeps constantly in view*, then we shall see that he intends to convey the following meaning: That as the *tabernacle was taken down*, in order to be again *put together*, so the *body is dissolved*, in order to be *re-edified*: that as the *ark of the covenant subsisted by itself*, while the *tabernacle was down*, so can the *soul* when separate from the *body*."

I have only room to say this is a very plausible and *sophistical* argument; but it does not explain the text.

Dr. Albert Barnes, of Philadelphia, in commenting on the text, says: "*Paul refers to the body as the frail and temporary abode of the soul, liable to be taken down at any moment, and not designed, any more than a tent is, to be a permanent habitation.*" Therefore, we may understand Barnes as doing away with the very idea of any future resurrection. Clarke seems to have more affection for the *old tent* than Barnes; for he is for hav-

ing it "*re-edified*;" but Barnes is more consistent, by giving the old *shell* a final shake off and a long farewell.

Passing over a thousand things which, had I time and means to publish, I would deem important to notice, I will proceed to set forth some difficulties which present themselves to my mind, in connection with the common acceptation and interpretation of the text under consideration.

(1) If the righteous have a *soul* that *leaves* them at death, and if that soul receives a *body* which it occupies *eternally* in the heavens, so are the souls of the wicked to receive a body, also, which they are to occupy eternally in the heavens; for the Bible tells us that, in reference to death, "from all that passeth before us, none can tell who is the object of God's hatred or love—"*For all things come alike to all: there is one event to the righteous and to the wicked, to the good and to the bad, to the clean and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that sweareth not.*"—Eccl. 9: 2.

Thus, we see, that if, at death, the righteous are clothed with a body from heaven, so are also the wicked; and if the body of the righteous is to remain eternally in the heavens, so the body of the wicked is also to remain eternally in the heavens, and thus all distinction is destroyed between the righteous and the wicked; and, therefore, the threatenings of those men who want to "*scare converts to heaven*," that they may escape the torments of hell, fall harmless on the head of the wicked.

(2) If the common belief in this text be true, then it utterly overthrows the hope of a resurrection, which appears to have been the burden of apostolical preaching, and which, *Adam Clarke* says, Paul "held constantly in view."

If the man's body be the earthly tabernacle mentioned in the text, in opposition to "the building of God," which is declared, by the doctors, to be the heavenly body, received immediately at death, then the building of God must, of necessity, be the resurrection body,

which cannot be true unless the resurrection of each one takes place immediately at his death; but Paul says, the words of those who teach such doctrine will "*eat as doth a canker*; of whom were Hymenæus and Philetus, who, concerning the faith (of the gospel), have erred, saying, that the resurrection is already past, and overthrow the faith of some."—2 Tim. 2 : 17, 18.

Neither is it true, if the common interpretation be accepted, that the resurrection body comes from the grave. *Gentilism* would have it stowed away in heaven, waiting till death strips off the old carcass, when it is put on for good.

(3) If the building of God, which we are to receive when the earthly house of this tabernacle is dissolved, be the resurrection body, then what is said in verse the second is not true—namely, that it comes from heaven—"For we groan earnestly, desiring to be clothed upon with our house, which is from heaven." This same Paul, in another place, tells, that the glorified bodies of the righteous dead are not to come from heaven, but from the grave—"It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory.—1 Cor. 15 : 42.

There are many other reasons which might be adduced to show, that the common interpretation of this text not only falls short of giving any reasonable solution of the subject it treats of, but, on the contrary, introduces confusion and contradiction throughout the whole Bible, and, by making the apostles contradict themselves, tends to utterly overthrow the credibility of their testimony, in reference to anything which they have asserted.

A REASONABLE EXPLANATION OF THE MEANING OF THE TEXT.

[The words in *italics* are the words of the Testament in exact order.]

2 Cor. 4 : 13. Paul says, that the fact of his exposing himself to imminent perils in preaching the

gospel, need surprise none, because *We have the same spirit of faith* which inspired David, *according as it is written.*—(Ps. 116 : 10.)—*I believed* God's promises concerning the resurrection of the dead, *and therefore have I spoken : so we believe* (said Paul), *and therefore speak.*

(14) *Knowing that he who raised up the Lord Jesus from death, shall raise up us, also, by Jesus, at the last day, and shall present us, alive, with you, before the assembled universe of angels.*

(15) *For all things* which we suffer in the discharge of our ministry, *are suffered for your sakes* who believe the gospel, *that the abundant grace* of the gospel, which has been bestowed on you, through our ministry, *might, through the thanksgiving* of you and the many to whom we have ministered, *redound to the glory of God.*

(16) *For which cause we faint not ;* we do not flag in the discharge of our ministry, *but, on the contrary, though our outward man perish,* our bodily appearance is fast wasting away, *the inward man is renewed day by day ;* our mind is daily invigorated ; we grow in faith and fortitude by the suffering we endure.

(17) *For our light affliction, which is,* comparatively, *but for a moment,* might well be borne by us, as it *worketh for us a far more exceeding and eternal weight of glory*—i. e., an exceeding and eternal weight of glory.

(18) *While we look not at the things which are seen*—the riches and glory of the present world—*but at the things which are not seen ;* in this respect we act wisely, though some think otherwise ; *for the things which are seen are of temporal duration ; but the things of the heavenly world, which are not seen, are of eternal duration.*

2 Cor. 5 : 1. *For we know that if our present earthly house of this tabernacle*—the present earth on which we sojourn, represented by the Jewish tabernacle—*were dissolved, we have a building, or habitation of God, not made or constructed with the hands of man,*

as Moses' tabernacle was, but one that shall exist *eternally in the heavens*, the most brilliant planet in the universe.

(2) But although we are sure of this heavenly abode, which Christ has promised and gone to prepare for us, yet great are our longings for it; *For in this earthly house we groan earnestly, desiring to be clothed upon with our house, which is from heaven*—desiring to be permanently introduced into our heavenly abode.

(3) *If so be that being clothed we shall not be found naked*—i. e., not that we are disquieted under present trials, or desirous of the destruction of this earth, but knowing that it shall be destroyed, and being sure that at that time we shall not be found destitute of a place of abode, as the Jews were when the tabernacle, the emblem of this earth, was destroyed; therefore, we desire earnestly to enter our heavenly and eternal dwelling-place.

(4) *For we that are in this tabernacle do groan being burthened*: not because we are anxious to die, as unwilling to bear our afflictions any longer—nor do we groan for fear that we would be unclothed, but rather to be clothed upon, or that mortality might be swallowed up of life.

(5) *Now he that hath wrought in us the desire for this self same thing is God. who has given unto us the earnest of it in the miraculous gifts of the Holy Spirit.*

(6) *Therefore, we are confident*, having such assurance of our heavenly inheritance, which we so much desire, *knowing that whilst we are at home in the body, the church, we are absent from the Lord.* Absent from the place which the Lord has promised to give us for an inheritance.

(7) *For both individually and as a church body we walk and act by faith*, or belief of the world to come, and *not by the sight* of the present world.

(8) *We are confident I say* [see v. 6] *and boldly discharge our duty in the face of death, willing rather, if so the will of God, with all the afflictions we endure for*

the body of Christ, the church, *to be absent from the body*—being cut off by death, than abandon our testimony for Christ—all which we suffer, so great is our desire *to be present with the Lord*.

(9) *Wherefore we labor that whether present or absent we may be accepted of him.* We so discharge our duty that both our life and our death may be acceptable to the Lord, and that in the judgment we may be found of him in peace.

(10) *For we must all appear before the judgment seat of Christ: that every one of us may receive of him in body according to the things done.*

Thus have we placed before the reader what appears to us to be the apostle's meaning, but if he or any one can show us a better meaning, we are ready to abandon ours at once; not that we are in the least dissatisfied, we are seeking to reveal the truth of God's words both for our own comfort and the edification of any, who prefer the meaning of God's word to their own preconceived and fondly-cherished notions; but as we know we are liable to err, we would not be positive nor tenaciously cling to what any one would show us to be an error.

We will add to this the explanation which the Apostle Paul has given of the Jewish tabernacle, with its worship and signification, showing that both the inward and outward tabernacles were emblematical representations of the *visible* earth, and the *invisible* heavens, as we conceive it will further illustrate the meaning we have given of this passage, and the subject of which it treats.

PAUL'S EPISTLE TO THE HEBREWS, CHAPTER 9.

[The words in *italics* are the words of the text in the exact order as they read.]

(1) *Then verily although the first covenant is to be laid aside, I acknowledge that it had also both ordinances of divine service and a worldly sanctuary ap-*

pointed by God. But the former being merely an emblem of the service of Christ in heaven, and the latter a type of the world or universe; the covenant of which they were the ordinances is now become useless, seeing Christ hath performed the services they refer to in heaven.

(2) *For there was an outward tabernacle made, which was called the first, and so furnished as to represent the earth and the visible heavens, wherein was the golden candlestick towards the south, and the table with the shew-bread towards the north, which is called the sanctuary* (i. e., holy place).—Exod 26 : 35.

(3) *And after or behind the second veil, was the tabernacle which is called the holiest of all.* That is, the Most Holy Place. This was in like manner built and furnished according to a pattern formed by God, so as to represent the invisible habitation in the heavens, where the manifestation of the divine glory perpetually abideth.

(4) *Which had the golden censer, on which the High Priest burned incense when he entered the Most Holy Place, and the ark of the covenant, which was covered both in and outside with gold, wherein was the golden pot that had manna, a memorial of the Israelites' being miraculously fed in the wilderness during forty years. And Aaron's rod that budded, or blossomed and bore almonds. And the tables of the covenant : from which the ark had its name.*

(5) *And over the ark the cherubim of glory overshadowing the mercy seat, and forming a magnificent throne for the manifestation of the divine glory that rested between them [Exod 25 : 22], concerning the meaning of which things we cannot now speak particularly.* Our design being to explain what was signified by the tabernacle and its services.

(6) *Now when these things were thus ordained, that is, when the tabernacle with all its utensils were appointed and arranged, the ordinary Priests went always (daily) into the first tabernacle accomplishing (performing) the services of God : of which the chief*

was sprinkling the blood of the sin-offerings before the veil which concealed the symbol of the divine presence from their view :

(7) *But into the second* [or inner tabernacle] *went only the High Priest alone* and that only *once every year, not, however, without the blood* of the different sacrifices *which he offered for himself and for the people's* SINS of ignorance :

(8) *The Holy Spirit, in this instance, signifying that the way into the holiest of all, that is, into heaven, was not yet made manifest, while as the first tabernacle was yet standing*, or, in plainer words, the Holy Spirit, by whose direction the tabernacle with all its utensils were formed, by the absolute exclusion of the people and common priests from the inward tabernacle, representing heaven, showed that the holy place, represented by the inward tabernacle, is not accessible to men, while this world [see v. 2], represented by the outward tabernacle, still subsists.

The doctrine taught in this chapter to the end, seems to be that, as the High Priest only could enter into the presence of that which was the Symbol of the Divine Glory during the days of the Jewish tabernacle, so, now, none but Christ our High Priest can enter into the place represented by the inward tabernacle—hence, said Paul, “who dwells in the light, which no man can approach, into which no man hath seen nor can see.” And, again, “I am now ready to be offered, and the time of my departure is at hand ; I have fought the good fight ; I have finished my course ; I have kept the faith ; henceforth, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day—(referring to the judgment day)—and not to me only, but to all them also that love his appearing.” 2 Tim. 4 : 6-8.

Is it not evident from these passages that Paul did not look for any reward in death, but only at the resurrection of the just. But if the doctrine of Gentilism could be true, Paul looked for his eternal reward in death. “*The house not made with hands eternal in the heavens.*”

Paul says no man can see Christ in death, but Gentilism says all men see him in death, some entering on their eternal rewards, and others entering on "*their eternal torments*," and all this before any are judged.

If the construction which Gentilism puts on Paul's teaching could possibly be true, there would be no harmony between what he taught the Hebrews and the Corinthian church, and many other churches, as could easily be shown had we room; but Paul was no sycophant, he was a man of God who flattered no man, but spoke the truth on all occasions, without fear of frowns, or regard of favors; for this he was constantly maligned and persecuted everywhere, but he was not to be moved or intimidated by the scoffs and sneers and buffetings of men; for he knew full well that this earth was not his abiding place. Like Abraham of old, he "looked for a city having foundations whose maker and builder is God," even the new creation of God; he knew this earth was soon to be dissolved, and all its riches and glories would pass away and perish as the flower of the grass, yet, he firmly believed that, before that awful event should have taken place, "The Lord Jesus himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first and be caught up to remain forever with the Lord," therefore, he did not flag in the discharge of his ministry, because, he knew he would not, like the Jews, who, when their tabernacle was destroyed, had no resting place, be homeless—he would have a house of God, a home in heaven, a house not made with the hands of men, as Moses' tabernacle was, but he would have a mansion in glory—even that which Christ had gone to prepare for all that love his appearing and kingdom—the new Jerusalem, not the old, as many foolishly imagine, but the Jerusalem which is to come down from God out of heaven, the city of the living God, where the ransomed of the Lord shall eternally abide.

If there should any doubt remain on the reader's mind, as to the correctness of the foregoing explanation

of this text, I think the following quotation should wipe it out clean :

“ And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea, and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death (among them), neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.”—(Rev. 21 : 1, 2, 3, 4.)

This heavenly planet, called by the Apostle John, “ *the tabernacle of God*,” because it comes down out of heaven, is what the Apostle Paul means by “ *the building of God*,” in opposition to “ *the earthly house of this tabernacle*.” But, as I think, enough has been said, to remove every obstacle in the way of a reasonable solution of the text, I will for the present let the subject stand, and let the reader draw his own inferences.

CHAPTER VIII.

PETER AND HIS TABERNACLE.

"Yea, I think it meet as long as I am in this tabernacle to stir you up, by putting you in remembrance; knowing that shortly I must put off (this) my tabernacle, even as our Lord Jesus Christ hath showed me."—(2 Pet. 1:13.)

A CORRESPONDENT of mine, after quoting this passage, to prove that man has conscious existence in death, indulges in the following singular remarks:

"Here is a doctrine taught which is the very antipodes of materialism. The body was soon to be put off. It is only the vehicle in which the soul acts. It is the house or home of the spirit. The persecutors of Christianity were soon to put their power into operation to its extreme limits, and destroy the tabernacle. But Peter, the now intrepid Peter, was prepared for their machinations. They might have the body, he was ready to put it off, that his immortal spirit might soar to its native home in the skies, far beyond the clouds and beyond the tomb."

It is evident, that this man's poetical imagination has beclouded the reasonableness and consistency with which he, and all others, should examine into and speak of divine things. *Peter's body*, he tells us, was but the vehicle in which *Peter's soul* acted, "the house or home of his *spirit*." The persecutors of Christianity were about to destroy *Peter's tabernacle*, i. e., *Peter's body*, but *Peter* was prepared for them. They might have the body, as *Peter* was about to put it off, "that his (*Peter's*) immortal spirit might soar to its home in the skies."

There is a combination of ideas expressed in the words of my correspondent, the meaning of which, if they have any, requires a man of patent orthodoxy to penetrate and fathom. If I understand anything of their meaning, it is this, that the man *Peter* possessed a peculiar property consisting of *body*, *soul*, and *spirit*, the *body* being the *hack* or carriage which the *soul* drove round and made the instrument of all his acts. The body, at length having become worn out through fatigue or old age, is deserted by the *soul* and left to die and rot. The *spirit*, who must have been imprisoned in the body till its death, is now at liberty to go to its "native home in the skies, far beyond the clouds and beyond the tomb." But as to the fate of Peter's soul, our correspondent does not inform us, nor yet of the man *Peter* himself, who, it seems, is now left destitute of either *body*, *soul*, or *spirit*.

If the language of our correspondent means anything, it implies that there was in the composition of the man, *Peter*, the following *firm*, namely :—1. *The man Peter* ; 2. *Peter's body* ; 3. *Peter's soul* ; 4. *Peter's spirit* ; total, four distinct or separate identities. But our correspondent's biography of the firm of Peter and Co. is imperfect, as he has left us in the dark in reference to the destiny of two of the party, viz. : *The man Peter*, and the man *Peter's soul*. *Peter's body*, he tell us, is given to the persecutors of Christianity—*Peter's spirit* has soared off to its native home in the skies, but what has become of *Peter's soul* and *Peter himself*?

If any one can perceive, from Peter's language, the conclusions to which our worthy and learned correspondent arrives, I confess that that man's perceptive faculties are clearer than mine, as I can see no reasonable agreement between the words of Peter and those of my correspondent, nor do I see any rational meaning whatever that can be derived from the latter. The idea of disconnecting *Peter* from *Peter's body*, and confounding the man, *Peter*, with the man, *Peter's soul*, and the man, *Peter's spirit*, and then leaving us to infer that the man *Peter* is dead, while his *soul* and *spirit* are

living, must, in my opinion, be ranked with those things which, *Peter* said, were "*hard to be understood.*"

Having set forth the heterodoxy of my correspondent's notions, I will endeavor to show the meaning and orthodoxy of *Peter's* statement, by presenting a general outline both of the doctrines he taught, and the causes which led him to write his second epistle, confining myself to the explanation of the first chapter only.

It appears that, in the latter part of the apostolical age, many false teachers arose, among whom were the Nicolaitans; a party of heretics that sprung from *Nicholas* of Antioch, a Gentile by birth, and a convert to Judaism, who embraced Christianity, but to corrupt its doctrines and precepts. He was chosen one of the deacons of the church at Jerusalem—was early condemned by the Spirit of God.—(See Acts 2:6.)

The opinions of the Nicolaitans were highly extravagant and corrupt. They perverted the doctrine of the Gospel, concerning man's being justified by free grace through faith in Christ, without works of love or virtue; and to make a pretense for gratifying the lusts of their flesh without hinderance or let, and to gain the greater credit for their explanations of the Gospel, they denied the authority of the apostles, and arrogated to themselves certain spiritual illuminations of far higher order than the apostles'; nay, they went even further, and denied the divine authority of Christ himself, and set themselves up above him in authority. They were, in short, a modification of the present day spiritualists. They held to a community of wives and denied the resurrection of the dead. They assured their disciples that, being justified by faith without works, believers were under no obligation to abstain from sin, or do what is morally good; for Christ having purchased for them pardon, and being justified by his grace and righteousness, they were, therefore, at perfect liberty to gratify all their passions and appetites.

These doctrines, being agreeable to the vulgar and impure of heart, were embraced by very many during the latter part of the first age, and it was to stop the

mouths of such false teachers of all ages, and prevent the faithful from being seduced into their corruptions, that the Apostle Peter wrote his second epistle, in which he brought certain glorious evidences of the nature and rewards of the Gospel to their remembrance, and had them recorded, that after his death they might remain as the standard authority for Christian appeal.

1. In opposition to the calumnies of the false teachers, he addressed the disciples to whom this was sent, that Christ had gifted his apostles with every necessary gift and qualification for leading mankind to a godly life, that they might be made partakers of the divine nature. He had bestowed on them inspiration to know the doctrines of the Gospel, and authority to proclaim them to the world; from which it followed that those who professed greater authority and illumination, were impostors.—(Verses 3, 4.)

And, because the false teachers taught their disciples that morality was of no account in obtaining salvation, Peter exhorted all who professed the gospel to join to their faith courage to maintain it under persecution; and to courage increasing knowledge of the Gospel doctrine—(6); and to knowledge, the government of their passions, and to that government *patience* under afflictions, and to *patience, godliness, or piety*, and to *piety*, the love of their Christian brethren; and to the love of the *brethren*—love to all mankind; not excepting their enemies and persecutors—assuring them that the possession of these excellent qualities would make them fruitful in every good work—(7); but if deficient of these things, notwithstanding their pretensions to superior illuminations, they were *blind*.—(9)

Moreover, he assured them that it was by the practice of good works *only*, that they could make their calling and election as the church of God *sure*, and have an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.—(11)

To these things, he said, he would not cease to call their attention while he lived, although they already knew and believed them—(12); especially seeing he

was old, and being warned of Christ—(see John 21 : 18, 19)—that he should soon *die*, he purposed, by committing his instructions to writing, to put it in their power after his death to have them both for reference and remembrance.—(14, 15)

Meantime, to give the disciples assurance of the truth of what he was about to write, namely, that Jesus is the Son of God, as also of the grandeur and glory of Christ's kingdom, and the glory they should partake of as subjects of that eternal kingdom, which things, all infidels and unbelievers should not only be deprived of, but also be destroyed, he tells them that, in making these known to them, neither he nor any of his associate apostles had published a fable, cunningly devised by Christ, and credulously believed by them ; for they had the clearest evidence of what their master's power shall be at his second coming, and the nature of his kingdom, and the character of his subjects when raised from the dead, by the appearance of Moses, who was many years dead and buried, and of Elijah, who was many years before translated : both of whom, on that occasion, appeared with Christ in glory as types of what the resurrected saints shall be—*Moses* representing the saints that are dead and to be raised when Christ shall appear, and *Elijah* representing the saints who shall be living, changed and translated as he was to heaven, at the same time that they who die in faith shall be.

And of Christ's being the Son of God, the apostles could have no doubt, as they distinctly heard the voice of the Father, saying, " This is my beloved son, in whom I am well pleased." This voice *Peter*, *James*, and *John*—(a sufficient number of credible witnesses)—heard with their own ears coming from the most excellent glory.—(16, 18)

The apostle closes these references (by adding to such proofs of our master's greatness to which he was witness), that they and all mankind have the ancient prophecies concerning the resurrection of the dead and future glory of Christ's kingdom, as, also, the prophecies of the Lord Jesus Christ himself, confirming what the

ancient prophets said concerning these grand events * * wherefore, it behoved them to give heed to the *prophetic word* thus confirmed, as to a lamp shining in a dark place, until the day of their redemption dawned, and Christ, the morning star of that day, should arise gladdening their hearts with the brilliancy and glorious majesty of his appearance, as their Creator, Redeemer, and eternal companion. Knowing this first, as a circumstance necessary to confirm their faith in the ancient prophets, that no prophecy of Holy Scripture is of human invention, but that holy men of God (i. e., holy and godly men) spoke as they were directed by the Holy Spirit of God.

Thus have I given, in substance, what appears to me the rational meaning of this chapter. The reader is at liberty to dissent, if he will present a better explanation. Now, from the natural construction and most obvious literal meaning of this portion of divine truth, no sane man can conclude that the Apostle Peter consisted of *two* or more *Peters*—but the language of our correspondent, and he speaks the voice and meaning of the present day “orthodoxy,” (!) would lead us to conclude, that a *Peter-soul* dwelt within a *Peter-body*, and that a *Peter-spirit* was within the *Peter-soul*, and that the three—Peter’s *body*, *soul*, and *spirit*—were the property of the *Peter-human*, that is, the *real Peter*.

Such stuff may feed the subtleties of refined heathenism, but never can it satisfy the demands of intellectual reason ; such contradictions may *overawe* the spiritual bumps of superstitious fanaticism, but never can it command the admiration of a reasonable mind. It will answer to subvert the liberty of conscience, and subjugate the masses to the avarice of an ambitious and wily priesthood, arrogating to themselves a spiritual lordship over the church of Jesus Christ, but never can it elevate man to that position in which the Gospel is designed to place him—the monarch of his own spiritual thoughts and the glory of this earth.

There is not a verse, from beginning to end of the

Holy Scriptures, where the word *tabernacle* is used in allusion to the human body. The phrase signifies a movable or changeable dwelling-place. The Mosaic tabernacle, made by divine direction for the visible manifestation of the *shekinah*, was, as Paul tells us, a symbolical representation of this earth, as also of the visible and invisible heavens. The outward court represented this earth and the visible heavens. The most holy place, or inward tabernacle, represented the invisible heavens where Christ has entered.

[See the explanation given of the tabernacle, page 83.]

A man's tabernacle is the place wherein he sojourns, or that which contains him. Our present tabernacle, or dwelling-place, is the present earth; but it is not the Christian's home, because it will be destroyed and shall pass away, and no place will be found for it among the heavenly planets; and Peter, in the third chapter of this epistle, has shown its destruction in the most clear and graphic language. It will be destroyed with the wicked, because it is under the same curse that they are.—(See Gen. 3 : 17.)

The apostles, in writing, used metaphorical and symbolical expressions, not for the purpose of giving false teachers a something that they could twist and torture the sense of, to establish lies, but, because they expressed grand and comprehensive views of the facts they designed to convey, and also saved much time and labor both in speaking and writing; and if we will notice the speeches of any of our public speakers, we will readily perceive that they invariably use the same method of illustration.

To understand the use and necessity, not to say beauty, of these sublime figures we find in the Bible, it is necessary we take into consideration certain circumstances by which the parties using them were governed. First, it was the common mode of communicating knowledge in the age and country they lived in; and, secondly, they could not, from the grandeur of the ideas conceived by the mind, avoid the use of metaphorical and allegorical phrases.

Language consists of two principal parts, namely, *ideas* and *sounds*. The ideas are twofold, *sensual* and *intellectual*, and as the intellect depends for its information on the senses, it is natural and right to suppose that the sensible impressions gathered from the senses will always have a prominence in the human mind. *Words* are arbitrary sounds or names that are given to express the ideas conveyed by the senses to the intellect. Now, while there may be a vast difference between the sensible and intellectual idea, there can be no material difference in the name itself.

The power of language was communicated to man intuitively at his creation, for it is a natural attribute; yet, man's ideas and language depend entirely on his senses, for there is no idea intuitively in the mind or independently of the senses; hence, the sensible ideas must first present themselves to all men; and, as an intellectual idea can only be expressed by sensible signs or words, such words are called *metaphors*, from a Greek word which means *transfer*. Now, the apostle Peter was treating of the kingdom of heaven, which was not immediately an object of sense, and as the Jewish tabernacle represented, in type, that kingdom when Peter was contrasting the present earth, on which he resided, with that heavenly and eternal kingdom of God, which he hoped to finally obtain, by the use of the metaphor he transferred the earth to the Jewish tabernacle, and thus, by one grand idea, he taught what would require volumes to explain without the metaphor. The more ancient the language, the fewer its words, and consequently, the bolder must be its metaphors. Accordingly, we find all primitive languages highly figurative, and the more favorable are any people for enjoying sensual gratification, the more abundant will they multiply these expressions. The languages of those who live in warm climates, generally abound more in figurative expressions than those nations who live in cold regions and whose imaginations are more languid, because their situation does not permit them to enjoy, to the same extent, sensual gratifications.

This is the reason why the language and expressions of the Hebrews are filled with a variety of extravagant metaphorical expressions, and, consequently, so distinguished from the temperate speech of the western parts of the world. Of the bold metaphors used in the Holy Scriptures, I will select a few for example, and in corroboration of these remarks—

Gen. 4 : 10. "The voice of thy brother's blood crieth to me from the ground."

Gen. 19 : 26. "His wife looked back from behind him, and she became a pillar of salt."

Gen. 49 : 11. "He washed his clothes in the blood of grapes."

Psalms 5 : 9. "Their throat is an open sepulchre."

Psalms 40 : 3. "Thou hast made us drink the wine of astonishment."

Psalms 68 : 28. "Man did eat angels' food."

Psalms 129 : 3. "The ploughers ploughed upon my back, they made deep their furrows."

Isaiah 34 : 3. "The mountains shall be melted with their blood."

Isaiah 14 : 23. "I will sweep it with the besom of destruction."

Exod. 15 : 3. "The Lord is a man of war. (6) Thy right hand has dashed in pieces the enemy."

Psalms 18 : 8. "There went up a smoke out of his nostrils, and the fire of his mouth devoured, coals were kindled. (6) He bowed his heaven also, and came down, and darkness was under his feet. (10) He rode upon the cherubim, and did fly upon the wings of the wind."

Gen. 6 : 6. "It repented God that he made man—I am a jealous God—God rested on the seventh day."

Psalms 17 : 8. "Hide me under the shadow of thy wing."

Psalms 71 : 1. "He shall cover thee with his feathers, and under his wings shalt thou trust."

Now because God is represented as having wings and feathers, is that a good reason why we must conclude that he is an eagle? This would be more rational than to conclude that Peter's tabernacle is Peter's body.

CHAPTER IX.

PAUL'S STRAIT BETWIXT TWO.

"For I am in a strait betwixt two, having a desire to depart, and be with Christ ; which is far better : nevertheless, to abide in the flesh is more needful for you."—Phil. 1 : 23.

To give a correct explanation of the apostle's meaning as expressed in this text, I deem it necessary to lay before the reader : (1) A very brief outline of the preface to the epistle to the Philippians ; (2) An outline of doctrine taught in the Chapter ; (3) A reasonable reading of the Chapter itself ; and (4) Offer some concluding remarks.

PREFACE TO THE EPISTLE TO THE PHILIPPIANS.

The Apostle Paul, having preached in most of the countries of lesser Asia, accompanied by Silas and Timothy, was directed by a vision of the Holy Spirit to pass over into Europe about the spring of (51)—as generally supposed.

Having left Troas, they landed at Neapolis, and from thence came directly to Philippi, then a Roman colony, Acts 16 : 12. Here they remained for some time, and converted many, the first of whom was a woman named Lydia, who, immediately after her conversion, constrained them to come and board with her.

In that city there was a damsel possessed of a spirit of divination (a species of the speaking mediums of the present-day Spirit Rappers), who brought in great gain to her master through the fees paid by the persons who come to consult her. But no sooner had the men of God come in contact with her, than, like Balaam of old, she

was overpowered by a mightier Spirit, and following Paul she kept constantly crying, "*These men are the servants of the Most High God, who show unto us the way of salvation.*"

Paul being grieved because of her condition, commanded the evil spirit to come out of her in the name of the Lord Jesus Christ. And the spirit left her (Acts 16 : 18). "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and dragged them into the market-place—unto the rulers, and there, through false accusations, caused them to be severely whipped with cords, after which treatment they were cast into the inner prison, and their feet put in stocks."

Their tortures and cruel treatment would not suffer them to sleep, but instead of murmuring, in the hour of midnight, they began to sing praises to God for his goodness to men, and for the honor of suffering reproach and pain for the name and cause of Christ.

God, to show that their sufferings were not unheeded, shook the foundations of their prison, and opened every door, and speedily loosed their shackles, to the utter amazement of all present. The jailer, perceiving the character of his newly-arrived guests, fell at their feet trembling and implored, "*Sirs, what must I do to be saved?*" To whom Paul answered, "*Believe on the Lord Jesus Christ and thou shalt be saved.*" The jailer with all his household having believed and received baptism, the news soon spread abroad, and many were daily added to the number of believers.

The church at Philippi was the first Christian church planted on the continent of Europe, and it is the most honorable church of which we have any record in the New Testament. They furnished means to support Paul while he preached at Thessalonica, at Corinth, and in various other places.

About ten years from the time of their conversion, they learned that Paul was the prisoner of Christ at the Imperial City of Rome. On hearing this report they gave increased evidence of their Christian zeal, and the veneration in which they held their spiritual father, by

sending a large collection by the hands of Epaphroditus, one of their preachers, to relieve his necessities and comfort him in his peculiar trials, by letting him see that his troubles tended only to increase their sympathy and regard for him.

This good man employed himself with such assiduity in preaching the Gospel and ministering to Paul's wants, that he brought on himself a severe attack of sickness, which, for a season, seriously threatened his life. As soon as it was thought safe for him to undertake the journey, the Apostle dismissed him with this letter to the Philippians informing them of his long illness, and his desire to return to them again, and at the same time bearing a fresh testimony to the worthiness of his character as a man, and his usefulness as a preacher of the Gospel, and thus, more than ever, recommending him to their love and esteem.—(See ch. 2 : 25.)

AN OUTLINE OF THE SUBJECTS CONTAINED IN CHAP. 1, PHILIPPIANS.

Having given the Philippians with their pastors and deacons his apostolical benediction, Paul thanked God for their conversion, and declared his confidence that God, who had begun the good work in their hearts, would finish it in their salvation in the day of Christ—and that their faith in the Gospel would have a confirming proof from his own sufferings for the truth. He expressed the most tender affection for them, and prayed God to bestow on them many spiritual blessings, that they might be established in the faith, and filled with the fruits of all righteousness—v. 1 to 11.

Next, lest they might suppose that his long confinement would prove detrimental to the Gospel, he assured them that these things had turned out rather to the furtherance of the good cause—(12), insomuch that the Gospel was known in all Cæsar's court and palace—(13), and that the indulgence shown to him caused some of the timid brethren to grow more bold in preaching the Gospel—(14), although many took advantage of his indul-

gence and preached so as to enrage the heathen magistrates against him, and thus increase the provocation of his sufferings—(15, 16).

Yet, though some did preach Christ the Lord through contention, and with evil design towards him, he believed that through the prayers of the Church, and especially through the direction of the Spirit of Christ, these things would contribute rather to his release than to his bonds—therefore, he under all circumstances rejoiced that Christ's Gospel was preached—(17-19).

Furthermore, he told the Philippians, he was resolved that in nothing he would be terrified, but in all boldness, as at all former times, he would defend the Gospel when brought before the Emperor, even at the hazard of losing his life—that Christ should be magnified in him, whether by living to preach the truth of the Gospel or by dying a martyr as Christ did for that truth—(20).

He told them that his only desire to live was, that he might promote the cause of Christ, yet he was not certain but what the cause might gain more by his death—(21). If his life was spared, persecutions, imprisonments, and bodily afflictions awaited him everywhere; and forasmuch as the glory of Christ was the only fruit he desired for his labors, and being uncertain as to whether Christ would not be glorified more by his death as a martyr for the truth, than by his living to preach the Gospel and confirm the Gentile churches—(22), therefore he was in a strait to know whether he should choose and pray for death or life. And as he well knew death would annihilate both time and suffering, and thus immediately introduce him into the presence of Christ, which he desired above all things, as he expresses it, "*which is far better,*" that is, better than a life of mortal sufferings, and better than a state of unconsciousness in death, such was his resignation to the divine will, and doubts as to which would most glorify Christ, that he could not readily make a choice, as he expresses it in the 21st verse, "*for me to live is Christ, and to die is gain.*" That is, if Paul lived, he would live for Christ's cause, and if he died, he would die for the

cause. Hence, instead of his death being a loss, it would be a gain both to the cause and to himself—a gain to Christ by the glory his truth would reap from Paul's martyrdom—and a gain to Paul by a triumphant death and ease from all the sufferings consequent on his peculiar ministry. The consideration of these things, and his desire to please Christ and be with him, was what placed Paul in the "*strait betwixt two*."

Now, if the apostle thought that death was but a mere change which would introduce him instantly into the presence of Christ—as he desired that above all things else, being "*far better*"—do you not suppose he would pray for death? But no, he does not; for he well knew that "*the dead know not anything*," and, therefore, that in death he would not be with Christ. But while he believed Christ would derive more glory from his death as a martyr for the truth than from his life as a preacher, nevertheless, believing his life was more needful for the Philippians and other Gentile churches—(23-24), he concluded his life would be prolonged for the joy and furtherance of their faith—(25), in which case he promised to visit them again; meanwhile, he exhorted them all to behave suitably to the Gospel by being of one spirit, and in particular strenuously to maintain the true doctrine of the Gospel, both against the unbelieving Jews and also against the Gentiles; and to be in nowise terrified by their threatenings, but to suffer cheerfully for their faith in Christ after his own example—(26-30).

COMPREHENSIVE READING OF CHAP. I., PHILIPPIANS.

[The words in *italics* are the words of the text and in the same order as laid down in the Bible; the other words are supplied to make sense. The words in small CAPITALS are words of the text altered, but which do no violence to the text, but, on the contrary, greatly improve its grammatical construction.]

VERSE (1) *Paul and Timotheus, the servants of Jesus Christ, in the Gospel, to all the (believers) saints*

in Christ Jesus, WHO are at Philippi, with the bishops and deacons.

(2) *May grace be unto you, and peace from God our common Father, and from the Lord Jesus Christ, by whom he dispenses all blessings.*

(3) *I thank my God, the Creator of the universe, upon every remembrance of you.*

(4) *Always in every prayer of mine, for you all making request with joy, that God does bestow on you such rich spiritual blessings.*

(5) *Particularly for your perseverance and fellowship in the gospel faith, from the first day ye believed until now; that ye have not either through fear, persecution, or persuasion of false teachers gone over to Judaism, or relapsed into heathenism.*

(6) *And that ye will persevere, I have no doubt, being confident of this very thing, that GOD WHO hath begun in you a good work, of faith and love, will continue to PERFECT it until the day of Jesus Christ, when, with the destruction of Jerusalem, and the dispersion of the Jews by the Roman army, he will free you from all these trials.*

(7) *I express this persuasion, BECAUSE it is proper for me to think this of you all, because I have YOUR salvation in my heart, inasmuch as, in my bonds, and in the defense and confirmation of the gospel, which ye shall see when I am brought before the Emperor Cæsar, ye all are joint-partakers of my grace of apostleship which shall be faithfully executed.*

(8) *Ye cannot doubt, that in all my sufferings and trials, I have your perseverance and salvation in view, For I call God AS my record, how greatly I long after you all in the bowels of Jesus Christ; that is, I declare before God who knows my heart, that I love you all with an affection like to that with which Jesus Christ loved the world.*

(9) *MOREOVER, this I pray, that your love for Christ and mankind, may abound yet more and more through your increasing knowledge of the doctrines of the Gospel, and in your increasing SENSE of the holiness of its precepts.*

(10) *That ye may approve the things WHICH are excellent, that ye may be sincere in your profession of Christ, and live strictly without offense which might occasion others to apostatize until the day of Christ, when the occasion of your present trials shall have ceased.*

(11) *Being filled with the fruits of righteousness which are produced by faith in Jesus Christ, into the glory and praise of God, who by such faith makes men fruitful in all righteous works.*

(12) Now lest ye should be discouraged because of my confinement, thinking the cause of Christ must suffer by it, as it is natural ye should, *But I would ye should understand, brethren, that the things, which happened unto me, hath fallen out rather unto the furtherance of the gospel than to its hindrance.*

(13) *FOR my bonds FOR preaching Christ, and for no other offense, are manifest in all the palace and in all other places in this city, where I have made converts to the Gospel.*

(14) *And many of the brethren in the Lord being confirmed in the truth of the Gospel by my boldness, and encouraged by my indulgence as the prisoner of Christ, waxing confident by my bonds are themselves much more bold to speak the word without fear.*

(15) But all the preachers are not equally sincere; *for some indeed, through jealousy of my success, and a contentious disposition, preach that Christ is Lord of all, even with a disposition of envy and love of strife, and some also of good will.*

(16) Now the one party who preach Christ from a love of contention, do it not sincerely with a desire of promoting the cause of Christ, but, *supposing to add affliction to my bonds*, that is, to increase the misery of my situation, by enraging the heathen magistrates against me, under pretense of my drawing the people from their allegiance to Cæsar.

(17) *But the other party preach through love for Christ, to extend his cause, and knowing that I am set for the defense of the gospel, they are willing to suffer with me.*

(18) *What then?* Think you I am grieved, because the judaizing teachers preach that Christ is risen from the dead, and is Lord of all? No verily, *notwithstanding, every way Christ is preached; and I therein do rejoice, and will rejoice*; for whatever manner, whether hypocritically or sincerely, Christ is preached, in this very thing I do, and will rejoice.

(19) *For I know that this*—Christ being preached, instead of increasing the difficulties attending my imprisonment and confinement, will tend rather to my release—*shall turn out rather to my salvation through your prayers and the DIRECTION of the Spirit of Jesus Christ.* The direction of the spirit of Jesus Christ, in answer to the prayers of the church at Philippi, would instigate some of those converted in Cæsar's court through the preaching of the Gospel, to sue for Paul's release.

(20) This I declare, *According to my earnest expectation and my hope, that in nothing*—no part of my conduct—*I shall be ashamed, but that with all boldness*—preaching Christ as risen and Lord of all—*as always*, at all former times, *so now also*, in presence of the Emperor, *Christ shall be magnified in my body, whether it be by life or by death.* That is, Christ shall be magnified whether I am suffered to live and preach his name, government, and kingdom still more extensively throughout the world, or whether I am put to death a martyr, as he was, for the truth of the Gospel—thus am I resolved to confirm the truth of his Gospel and doctrine either by life or by death.

(21) *For me to live is Christ, and to die is gain.* As the servant of Christ and preserved by his power for the advancement of the Gospel, if it be his will that I shall live, I shall be spared for this object alone; but to die would be a gain to myself individually. If, therefore, it is the will of Jesus Christ that, as he did, I shall die a martyr for the Gospel, great shall be my gain, and Christ, by my death, shall be magnified.

[“My great desire is either to live or die for Christ.”
—*Irish Scriptures.*]

(22) *But if I live in the flesh*, afflicted and persecuted, *this*, the honor of Christ and the advancement of his cause, *is the only fruit I desire to reap from my labor, yet what I shall choose, whether life or death, I wot not—I do not know.*

(23) *For I am in a strait betwixt two desires, having a strong desire to depart*, or be freed from mortality (see explanation 2. Cor. 5: 4, page—) *and be with Christ; which is far better to me than anything else, and for the attainment of which I am either willing to suffer martyrdom or the afflictions consequent upon preaching the Gospel in this mortal state of being—I have no choice but the will and glory of Christ.*

(24) *Nevertheless to abide a while longer in the flesh is more needful for you* and for all the Gentile churches who have embraced the Gospel—as you need my labors to strengthen your faith.

(25) *And having this confidence*—being thus persuaded that it is for your advantage that I should live a while longer, *I know that I shall abide and continue with you all for your furtherance* in the Gospel knowledge and joy of faith, which will be greatly increased by my deliverance from confinement.

(26) *And that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again*, or, more literally, that your boasting in me as a successful apostle of Jesus Christ may be justified, as shall be seen by my returning to you again, having successfully defended the Gospel before the highest earthly tribunals.

As the explanation of the two concluding verses of the chapter is of no material object in reference to the subject under consideration, and being limited as to room and means for extensive publication, I will omit them and conclude with a few remarks by way of application.

REMARKS ON PAUL'S STRAIT, ETC.

“For I am in a strait betwixt two (desires), having a desire to depart (or be freed from mortality) and be with

Christ—which is far better” than a continuance in this mortal state of trials and unceasing affliction, or than a cessation from all my trials and sufferings in death and unconsciousness.

Paul's promises were *death*—then present *death*, or exemption from present death: or, in other words, whether he should pray for a continuation of his life of trials or *martyrdom*. To choose between these two points was his “strait betwixt two,” and to be with Christ was better than either. That is, better than mortal *life* or *death*. He was a prisoner at the time in the city of Rome and liable any moment to be put to death “for the testimony of Jesus,” and his *strait* was, to know whether he should pray for deliverance from death or accept martyrdom.—In its disconnected form this passage conveys no satisfactory intelligence.

“*I am in a strait betwixt two, having a desire to depart and be with Christ which is far better.*” What is it better than? There must be something which Paul places in comparison to being with Christ—something that to be with Christ was better than. But the text in itself does not say what that thing is. But if the meaning of this text is allowed to harmonize with the general scope and meaning of the whole epistle, then this figurative expression is both forcible and expressive, as the combined parts of the sentence express the apostle's desire for heaven, and also his resignation, in suffering, the divine will, while the meaning Gentilism would force upon it, leaves it unintelligible, inconsistent with its own grammatical construction and the general meaning of the whole epistle.

By reading the 20th to the 25th verses inclusive, the apostle's meaning cannot, by any intelligent mind, be misunderstood. He was resolved that in nothing he would be terrified, but in all boldness, as on all former occasions, he would defend the Gospel when brought before the Emperor—even at the hazard of losing his life.

Christ should be magnified in his body, whether by living to preach him as risen from death and Lord of

all, or by dying a martyr as Christ did for the truth. He told the Philippians that his only desire to live was that he might promote the cause of Christ—yet he was uncertain whether his living to preach, or dying to confirm, the truth of the Gospel would promote the cause most. If his life was spared, persecutions, imprisonments, and bodily afflictions awaited him everywhere—therefore, while for him “*to live was Christ*—i. e., he lived to promote the interests of Christ—*to die was gain*,” as he would finish his ministry with truth and heaven on his side and eternal glory in view, and he would also be freed from all the trials he had daily to endure and a glorious resurrection awaited him. And forasmuch as the glory of Christ was the only fruit he desired from his labors, and it was with him uncertain whether Christ would not be glorified more by his death for the truth than by his life to preach and confirm the Gentile Churches in the faith, therefore he was in a strait to know whether he would choose and *pray for life or death*. His desire to glorify Christ either by his life or his death was such that he could not readily make a choice. This is the natural meaning of the “*Strait betwixt two*.”

Now, by reading the 8th to the 14 inclusive of chapter 3d, Philippians, it will be seen that Paul had not the slightest idea of any reward till Jesus Christ will come again and raise him from death. He says he regarded all human attainments as a loss, when placed in comparison with the excellent knowledge of Christ Jesus the Lord. And in proof of this he told the Philippians that he had dropped them all as hindrances, in order that he might obtain justification through Christ alone. That in the end he may be found a believer in Christ—not holding on to his own ideas of obtaining righteousness through obedience to legal ceremonies which never did avail anything in the justification of sinners, but that he might obtain the righteousness of faith—being the only righteousness of which a sinner is capable. And which leads men to know Christ experimentally as their Saviour, and the power of his resurrection, which confirms that faith, and establishes a fellowship of his sufferings, as all

possessing true faith in Christ are ready, if necessary, to die with and for him, as martyrs for truth. And knowing that such faith and such righteousness shall be rewarded with a glorious resurrection from among the dead—a resurrection to immortality and eternal life—therefore, Paul cheerfully endured all the trials consequent upon the faithful discharge of his ministry—that as he tells us, “*if by any means he might attain unto the glorious resurrection of the righteous dead*” 11. (See Rom. 8 : 22.)

This was the grand *prize* for obtaining which Paul represented himself as running the Christian race-course, and which he expected to obtain when all the Sons of God are liberated from the bondage and corruption of the grave.

In the 20th and 21st verses, he tells the Philippians—that both in their conversation and public preaching they pointed their disciples to heaven as the place of their reward and inheritance, whence they looked for the Lord Jesus Christ to come and change their vile or corruptible body and transform it into the likeness of his glorious body. To have such glorious body as Paul saw Christ in when he appeared to him as he was on his way to Damascus, was the ambition of his whole life afterwards; he longed for it, he sighed for it, and he labored that he might obtain it in common with all the righteous dead. That when the glorious redemption of the Sons of God will take place, he might be found a believer in Christ as his Saviour—that he might behold his glory and be like him when he shall see him as he is. But if Paul expected to go to Christ in death and remain evermore with him, as he tells us that was the highest possible state of happiness that he could conceive—what need he further care for the resurrection of a body which could form no part of the Paul now in glory? A resurrection could only introduce him into heaven and glory; but he is already there if the popular theory be correct, and being already with Christ, why does he pant for a resurrection that will introduce him to Christ? If he believed that at death he would imme-

diately enter into the presence of Christ, there could be no sense in his throwing away all human attainments, and rejecting them as *dung*, that he might obtain the righteousness of Christ and be found a believer in him, and not depending on his own righteousness which is by law, "*if by any means he might attain unto the resurrection of the dead.*" And why should he have pointed all believers to a glorious resurrection as the reward of their faith and perseverance in trials, if at death they could go to heaven without a resurrection?

He told the Corinthians, that if there is no resurrection of the dead to be expected—*then "they that have fallen asleep in Christ are perished."*—They could not perish while they existed anywhere. No, existence in the orthodox hell even would preclude their perishing—but those that fell asleep in Christ were the pious believers, and surely we cannot suppose that they could have gone to hell, but to heaven; neither can any one suppose that in heaven any one can perish; but Paul says that if there is no resurrection of the dead to be expected, then they who have fallen asleep in Christ are *perished*, that is, they were perished when he wrote to the Corinthians. Therefore Paul did not conceive them as existing in heaven, but dead in their graves awaiting that glorious resurrection which he called the prize of the righteous, and to obtain which, he was more than willing to sacrifice all worldly interests.

But the objector will say, that Paul's language, "*having a desire to depart and be with Christ,*" is definite, and as Paul knew his body could not depart, therefore, he must have expected and believed that in death something that constituted him would go to Christ, else he spoke thoughtlessly.

In reply to this objection, I remark, that if this were the only occasion on which the apostle used such figurative expression—having reference to the resurrection of the just while it was expressed in the present tense—and if his language in general did not contradict such forced meaning, there might be some force in the objection: but by no just rule of criticism can one text or

sentence in any man's letter—and that an obscure one also—be made to contradict the whole drift and meaning of all that the letter contains.

If Paul could have meant that in death he expected to enter into the presence of Christ, he could not have meant that to partake in the resurrection of the righteous dead was the prize of his high calling of God, to receive which he sacrificed all worldly prospects—but which *Prize* he had not yet obtained and therefore was not perfect. The language of the Apostle evidently means this: to be with Christ is the highest bliss possible, but a resurrection from death is necessary to introduce me to Christ—therefore, I have sacrificed all things to attain unto the resurrection of the righteous dead.

CHAPTER X.

"TO-DAY SHALT THOU BE WITH ME IN PARADISE."—LUKE 23 : 42.

THIS, we are told by the Evangelist, is a promise which Jesus Christ made to one of the malefactors who were crucified with him on Calvary. "*And one of the malefactors who were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God ! seeing thou art in the same condemnation ? and we indeed justly, for we receive the reward of our deeds ; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest in thy kingdom. And Jesus said unto him, Verily, verily, I say unto thee, To-day shalt thou be with me in Paradise.*"

This text has furnished food for much learned speculation among those who are called masters in Israel. They think it is a sufficient proof for the unreasonable theory, which teacheth that man has conscious existence in death. They think as both the Saviour and pious robber were put to death together, and as each had a separate place of burial, that Christ would not have made the robber the promise contained in the text, unless there is a place where both had conscious existence on the hour immediately after their crucifixion.

We shall see how far their theory is supported by Scripture, reasonably explained and understood.

In reference to the pious robber's request, and the Saviour's promise to him on that occasion, it should be remembered that he asked Christ to grant no favor

on the day of their crucifixion, but only "*when thou comest in thy kingdom remember me?*" And that our Saviour's reply had reference to that day, appears very evident when we consider that the phrase, "To-day," differs widely in meaning from the ordinary sense we attach to the word in common conversation.

The word does not scripturally mean twenty-four hours, but time indefinitely considered, the time during which anything is transacted. When God is represented as using the word in reference to himself, it means duration without limits ; for as neither his being nor attributes are limited or affected by time, with him it must and does mean *one eternal now*.

When addressed to man in reference to his conduct in the present life, it also means time *indefinite*—any time when God speaks to him : "While it is called *To-day*." But it has special reference to the day of man's *redemption*, when he is raised from death to enter into that *glorious* "rest that remaineth for the people of God."

THE SCRIPTURAL MEANING OF THE PHRASE—TO-DAY

The Jews, relying on the promise which God made to Abraham, that he would give to him and to his posterity the land of Canaan for an everlasting possession, and regarding themselves the seed of Abraham, they felt entitled to the perpetual possession of that land wherein they dwelt, and looked for a Messiah who would deliver them from the political yoke of their enemies, and reign over them in the land of Canaan.

The Apostle Paul having shown them, in the introduction of his epistle to the Hebrews, that the same God who spoke the ancient revelations to the fathers of the Jewish nation by the prophets, had, in the last days of the Mosaic dispensation, spoken the Gospel to mankind.

That the person by whom he spoke the Gospel reve-

lation is his own Son, who, though in human nature, is the effulgence of the divine glory and the person by whom all things were created. That the author of the Gospel revelation, in consequence of his having created all things, is governor of the universe and Lord of all. That he laid down his life a sacrifice for sin, and by the sacrifice of himself, made atonement, of which, when offered, God declared his acceptance by setting Jesus on his right hand: And, forasmuch as the Author of the Gospel revelation, by virtue of his nature and office, is so much higher than the angels, or Moses, through whom the law was given to the Jews, Paul exhorts the Hebrews to give diligent heed to the Gospel invitation, to enter the rest promised to Abraham and to his spiritual seed: and, especially, to beware of an evil heart of unbelief, which may *weaken* their attachment to, and separate their connection *from*, the living God.—See Heb. chaps. I., II. III.

The Apostle commences the fourth chapter of Hebrews by repeating the exhortation given in chapter 3: 12, 13, 15, and enters into the meaning of the passages of the Jewish Scriptures, where the phrase, “*To-day*” occurs, and the sin and punishment of the rebellious Israelites who, in the wilderness, absolutely refused to enter “*To-day*” into the promised rest, typified by the rest of Canaan.

That the reader may the better comprehend the Apostle’s meaning, I will here place each word in the same order that they are laid down in the Testament *italicized*, so that they can be read either alone or in connection with the words which I shall insert for explanation.

PAUL’S EPISTLE TO THE HEBREWS, CH. IV, 1-10.

(1) Seeing the Israelites were excluded from the rest of Canaan for their unbelief and disobedience, *Let us therefore fear, lest a promise being left us of entering*

into his (God's) rest, any of you should seem to come short of it.

(2) *For unto us, as Abraham's spiritual seed, was the Gospel preached as well as unto them: but the word, or tidings of the heavenly Canaan, preached did not profit them, not being mixed with faith in them that heard it.*

(3) *For, according to God's promise, we, the seed of Abraham, who have believed, do (or shall) enter into God's rest. A rest different from the seventh-day rest, as he said, to the unbelieving Jews in the wilderness. As I have sworn in my wrath, if they shall enter into my rest, although the works of creation were finished and the seventh-day rest instituted from the foundation of the world, consequently, it could not be the rest from which God swore they should be excluded, as they had entered into that rest before the oath was sworn.*

(4) Now, that the seventh-day rest is God's rest, and that it was instituted at the creation is evident. *For he, Moses, spake in a certain place of the seventh day rest on this wise: And God did rest the seventh day from all his works.—Gen. 2: 2.*

(5) *And in this place again, in the 95th Psalm, the Holy Spirit said again to the unbelieving Jews who were in possession of Canaan in David's time, "They shall not enter into my rest."* This shows that another rest besides that of Canaan was promised to Abraham's spiritual seed—a rest which would be forfeited by unbelief, but obtained by faith and patient continuance in well-doing. [See Rom. 2: 7.]

(6) *Seeing, therefore, it, the rest, remained in David's time to be entered, and it is understood from these things that some must enter therein, and they to whom the tidings of it was first preached, entered not into the rest of Canaan through unbelief, it follows that all who receive the tidings of the heavenly country shall not enter it if they believe not on him who preached it.*

(7) *Again seeing he, the Holy Spirit, limiteth a certain day, saying in David's time: To-day, after the nation had possession of the land of Canaan, so long a time, as it is said. Ps. 95: 7. To-day, if ye will hear*

his voice harden not your hearts against entering God's rest.

(8) *For if Jesus (Joshua), by introducing the Israelites into Canaan, had given them rest according to the full meaning of God's promise, then would he not (the Holy Spirit) afterward have spoken of another day for entering God's rest.*

(9) *Seeing the Israelites did not in Canaan enter into God's rest, there remaineth, therefore, a rest for the people of God to enter—a rest full, free, uninterrupted, and eternal.*

(10) *For he, Christ, that is entered into his (God's) rest, he also hath ceased from his own works, of trials and suffering, as God did from his works of creation. Hence, the Sabbath-day rest was a type, as also the rest in Canaan, of the heavenly rest that remaineth to be entered.*

The Apostle's strain of reasoning leads us to believe, 1. That the command to the Israelites in the wilderness to enter God's rest, typified by the land of Canaan, was not confined to that time, nor to that people alone, but is a command to men of every age and place to enter the rest of God when commanded to do so.

2. That neither the Israelites, nor any of mankind can, or ever have, as yet, entered that rest except by faith; and that all who really believe the promises of the Gospel do by faith enter into God's rest the moment they believe.

"For we who have believed," said Paul, "do enter into rest, and there remaineth a rest for the people of God." (See verses 3, 9.)

The Apostle's argument is as conclusive as it is irresistible, namely: That if neither the Sabbath-day rest nor yet the rest of Canaan were God's rest, therefore the rest still remained to be entered. And if the Israelites at *Kadish* could by faith enter that rest, and the Jews who lived in Canaan in David's time could do the same, and it still remained in Paul's time to be entered by faith, "while it is called to-day," we can see no reasonable objection to the penitent robber's entering

also by faith the rest of God, "while it is called *to-day*," and the manner by which he entered seems easily understood.

Now we see, by Paul's inspired reasoning, that the meaning of the phrase, "*to-day*," had, in *Moses'*, and in *David's*, and in *Paul's day*, reference to a rest which is still future, but which could be entered by faith in the time of either. Paul, referring to the divine command given to the Jews in the wilderness, says: "*Exhort one another daily while it is called to-day*" (Heb. 3: 13-15), which plainly teacheth that he did not understand the phrase, "*to-day*," to mean any one day in contradistinction to another day, but all time, as preparatory to that day when Christ shall come and fulfill the promises of God to Abraham and to his seed, by faith. It was in that day that the pious robber asked Christ to remember him: "*Lord, remember me when thou comest in thy kingdom.*" The robber's faith implied much. He knew and believed that though Christ was despised, poor, and helpless, yet, as the son of God, he was heir to the kingdom of God. He was the king of Israel, and he would, at the time appointed of the Father, take possession of the kingdom under the whole heavens—the new Jerusalem. Hence the robber's request had reference to that time. Christ has not come into his kingdom yet; for none of the subjects of that kingdom are yet raised from the dead. He had no possessions, nor where to lay his head, till he rose from the dead; and it is purely ridiculous to suppose that he could bestow kingly favors while on the cross or in the tomb.

It was after his ascension to heaven, that "*the Lord said unto my Lord, Sit on my right hand, till I make thine enemies thy footstool.*" (See Ps. 110: 1.) And to show that this rest of God is to be enjoyed only through faith of the life to come, and that, like Christ, all must be raised from death to enter that rest, the Apostle, in Heb. 4: 10, referring to Christ, says: "*For he (Christ) that is entered into his (God's) rest, he also ceased from his own works* (of trials and sufferings), *as God did from his works*" (of creation); consequently he enjoys a

happiness like to God's in the contemplation of his past works.

And again, speaking of Christ's present abode, Paul says: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"—while dwelling in that light, of course.—2 Tim. 4 : 16.

Moses, David, and Paul called the present moment with each of them, *to-day*, and, according to Paul's reasoning, it had reference, in each instance, to the day of Christ's coming into his kingdom. Christ has not yet come into his kingdom, but is sitting at the right hand of God, waiting till the proper time arrives, when he will make his appearance to reward his saints, by raising them from death, and introducing them into "the kingdom prepared for them from the foundation of the world." And if we can believe, on Divine authority, that the phrase, "*to-day*," before and after Christ's crucifixion, meant and had reference to the day of righteous judgment, there ought to be no difficulty in the way of our seeing that it meant the same thing when spoken by Christ, especially in reply to a request having direct reference to that day—"Remember me when thou comest into thy kingdom."

This view of the passage harmonizes the language of Christ to Mary at the tomb—"I have not yet ascended to my Father"—with his promise to the robber, and to all his disciples, which consisted uniformly of the promise of raising them from death, at the last day, to inherit eternal life in the kingdom of God. Neither did Christ, nor any of his apostles, promise a reward to any one, nor threaten the punishment of any one, before they were raised from the dead.

Paul says, that "if the dead rise not, then they, also, who are fallen asleep in Christ, are perished." (1 Cor. 15 : 18.) They who are asleep in Christ are they who have died in the faith of the Gospel. They have no conscious existence now, and never shall have, till they are raised from the dead. If the pious robber went with Christ to Paradise on the day of their crucifixion,

he could not perish there ; but Paul, speaking what was directly revealed to him by the Lord Jesus Christ, says, all who died in the faith of the Gospel are perished, if there is no resurrection to be expected. Now, the pious robber died in the faith of the Gospel ; and Paul says, that, without a resurrection, he is perished. If he had gone to Paradise on the day of his crucifixion, he could not perish there if there was never a resurrection of any that died ; but Paul says, he is perished without a resurrection ; therefore, we conclude the pious robber is not yet in Paradise.

But *Gentilism* tells us, it was Christ's soul that went to Paradise on the day of his crucifixion, and it was to the soul of the pious robber the promise applied. But the Bible makes no allusion to the robber's soul ; the promise is to himself, not to his soul ; and we are distinctly told by the Apostle Peter, that Christ's soul went to the *grave*, improperly translated *hell*. "*Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption*"—in hell implied.—Acts 2 : 27.

He says, David did not speak this concerning himself ; but, being a prophet, he spoke it concerning Christ's resurrection, that *his soul was not left in hell*—the grave—because he was raised from the dead, and has ascended to the heavens ; but David is *not raised*—he is in his sepulchre, and is not yet ascended to the heavens.—See Acts 2 : 22-35.

Peter's argument, which conclusively proves that Christ's soul was not left in the grave, does as conclusively prove that David's soul is still in the grave, and awaiting the resurrection. And we conclude that, if David is in hell, or the grave—I care not which you call it—therefore, all others who were buried in hell, or the grave, are still there, and the pious robber is lying with them, in hope of that blessed promise which Christ made him, and which shall be fulfilled—"to-day." That Christ's soul went to hell, or the grave, is proved by Peter ; for to argue that his soul was not left where it did not go, would be worse than nonsense, and as

Christ's soul went to hell, it is certain the robber's soul went there also ; and as Christ's soul was *not left in hell*, because he had a resurrection from death, we conclude, therefore, the robber's soul is left in hell, or the grave, because he has yet had no resurrection.

As my limited means will not admit of my publishing lengthy arguments ; and as I think enough has been said to show, that the common theory respecting this passage is wrong, I shall leave the reader room for pious contemplation, and to fill up all the vacancies which may occur to his own intelligent mind.

IN CONCLUSION.

We understand from the holy Scriptures that, "as in *Adam all die even so in or by Christ shall all be made alive*," i. e., as on account of Adam's transgression all men died, even so, on account of Christ's obedience, shall all men be restored to life again.

In reference to God's designs or power, time cannot affect either his dispensations or dealings with his creatures, because neither of his attributes is limited by time or circumstance, but man, the creature of time and circumstances, may be, and is, affected by both. With God all things are absolutely certain—with man nothing is certain, as time and circumstances will frustrate all his plans and calculations. By the creation of Adam and Eve, God created the whole race of man in one day ; for he made them capable of producing or procreating their species, and commanded them to do so—"be ye fruitful and multiply, and fill the whole earth, and subdue it."

By Adam's transgression, all his posterity transgressed in one day—and, as all were created and sinned in Adam before they were born, so they all died in him before they were born. Now, this is the meaning of—"As in *Adam all died*, *EVEN so in Christ shall all be made alive*" But lest it might be inferred, that all will be made alive in one day Paul adds, "*but every one in his own order*," Christ the

first fruits (is already risen). They that are Christ's (shall be made alive) at his (second) coming, "then (after that), cometh the end." This is the time when Christ shall give up the kingdom over which he has reigned with his redeemed a thousand years, while the rest of the dead "*lived not again till the thousand years ended*. As the human family *passively* sinned in Adam—so they have obeyed *passively* in Christ. And as they have suffered death for Adam's transgression, so they shall be brought to life through Christ's obedience.

None of Christ's family can be redeemed, till all are redeemed—neither can any of the non-redeemed be brought to life, till all are brought to life together. It does not follow that, because the whole of Adam's race must have the life they lost in him restored to them by Christ, that, therefore, all mankind will be saved, all will be saved from the first death, but not from the second death.

It would not be just that any one should lose his life for the sin of another, unless that life is again restored to its possessor. . . . According to our understanding of the Gospel plan of redemption, the life and position that every man lost by Adam's transgression, shall be restored to them by Christ; but, immortality and eternal life are given to the righteous *only*; immortality is the reward of faith, and well-doing here.

Christ redeemed Adam from immediate annihilation in death, by the promise of obeying the law which he had transgressed, and also, of dying in his stead to atone for the guilt which he incurred. Now, in prospectively dying for Adam—(as the lamb slain from the foundation of the world), and obeying the law for him, he obeyed and died for every one who came from Adam's loins.

Adam, as the federal head of the human race, is called the "figure or type of him (Christ), that was to come."—Rom. 5 : 14.

Adam's transgression involved the transgression and death both of himself and all his posterity—and he, as

the *destroyer* of the human family, was by contrast the *type* of Christ as their *Redeemer* to life, therefore Christ's obedience must embrace the whole human race : and, according to the terms of the divine covenant, as also, the strict and plainest rules of analytical reasoning, in the order of the divine arrangement, not one of the redeemed can enter the kingdom of God till all enter together, neither can any of the wicked be *finally* condemned till all are condemned together.

In God's day and arrangement, all men were created together, all sinned together, all died together, and all were respited or redeemed together, from Adam's death.

To man, in this state of probation, Christ offers eternal life as the reward of believing and obeying the Gospel, "*To-day, while it is called To-day.*" The day of Christ, "*while it is called to-day,*" in reference to the redeemed, extends from the time that Adam sinned till the day of righteous judgment. Or, in other words, the day of Christ commenced in Paradise when Adam was expelled, and it will close when Adam with all the redeemed is restored to the Paradise of God, the anti-type of Adam's Paradise.

This time embraces the whole *day* of negotiation between *God the Eternal and Christ the Redeemer*. Adam was expelled in the mornig from the *Paradise of Creation*, he will be redeemed from death and restored to the *Paradise of Grace* in the evening, or the end, of "*TO-DAY*" with God.

CHAPTER XI.

EVERLASTING PUNISHMENT.

“And these shall go away into everlasting punishment, but the righteous into life eternal.”—Mat. 25: 46.

I PRESUME no biblical scholar will deny but the Gospel of Matthew was written originally in Hebrew. And the Hebrew text reads as follows—*we-yai-le-choo ail-leh le-onesh o-lam, we-haz-za-de-kim le-chay yay-o-lam*. I cannot better express the meaning of the Hebrew than give a translation of the Irish text on this passage—*“And these shall expire in eternal punishment, but the just shall enter on eternal being.”*

The Greek text simply says that the wicked enter on *kolasin aionion* eternal punishment, but the righteous enter on *zöen aionion* eternal existence.

Read the text in what language you may and the meaning of it is simple. To one class is promised eternal punishment, and, as the *antithesis* or contrast to that punishment, the others are promised eternal life or being. The plain teaching of the text, then, is this: In the great judgment day the righteous shall be rewarded with eternal life, while the wicked will be punished with eternal death. Laying aside all sophistry, no one can make more nor less of the text than this: that the righteous shall be rewarded with *eternal existence* or being—and that the wicked shall be punished with *death eternal or non-existence*. Eternal death is the only natural and proper *contrast of eternal life*.

The Holy Scriptures in numerous instances promise the righteous that they shall put on immortality and have

eternal life, and they as forcibly and expressly declare that the wicked shall be burned up ; yea, that the Lord of Hosts shall burn them up so that they shall be left neither root nor branch—that they shall die—that they shall be destroyed utterly, and that they shall perish—that they shall be as though they were not—and that no place shall be found for them.” Yet, notwithstanding the many declarations of Scripture in reference to the utter destruction of the wicked, many pious people suppose the justice of God requires that the wicked shall be immortalized in order that they may be enabled to endure *eternal conscious misery*—because they think the justice of God is such as to demand the conscious misery of a creature through eternal duration for the sins of an hour (!) (strange ideas of God and his justice).

This theory, they think, is sustained by the language of the present text. Because it says that the wicked shall go away into, or enter on, or be subjected to, everlasting punishment.

We think their mistake is owing to the erroneous notion, that *pain* and *punishment* are inseparably connected ; hence, when God threatens the everlasting or eternal punishment of the wicked, they immediately transfer the eternal punishment to eternal pains. Just because, in their own minds, there is an idea that pain and punishment are co-essential, therefore they hastily and erroneously conclude the text must mean the same. Now, a moment's reflection only is necessary to show that pain and punishment are not essentially connected.

If pain were essential to constitute punishment, then all civilized laws inflict the least punishment on the greatest offenders. Civil laws regard life as the greatest blessing that a man can have, and that the *deprivation* of life is not only the greatest evil, loss, or penalty, but also the highest degree of *punishment*. Now, then, if life is a blessing, the deprivation of it is a loss and punishment, and if so, then the *eternal deprivation of life is eternal punishment*.

But some people think that a person cannot be punished unless they are conscious of the fact. This is an

erroneous idea, and the laws of our land are the proof of it; for they do not regard pain and punishment as co-essential, else death would be considered a favor rather than a punishment.

Behind the act of the *deprivation of life* the law does not, because it cannot, go—neither is the manner of putting the individual to death considered by the law as constituting a part of his punishment, but the deprivation of life is in itself the *punishment*.

For instance, we will suppose a being whose life is the most imaginably wretched, the law would regard the deprivation of that life, miserable as it might be, the very highest degree of punishment that it could inflict—nor would the case be altered even though the individual were the most zealous and hopeful Christian; because the law does not look into the future—that is, to consider what blessings God may confer or what punishment he may inflict after death. The law regards the present time and regulates its penalties and punishments with regard to the present; and we find that the *deprivation of life itself*—not the pain inflicted, nor yet the pain which God may inflict after death—is what the law looks to, and regards the very highest degree of punishment within its power.

It requires but the slightest reflection to perceive that the deprivation of life is a punishment, no matter whether the individual, as in the estimation of some, might be a gainer or loser by the act; because life in itself is considered a blessing. Now, then, if the deprivation of that blessing is eternal, then the punishment is eternal. Hence, do we think it evident that the *eternal punishment* of the wicked, when placed as the *contrast* of the *eternal life* of the righteous, is—nay, must be, *eternal death*. In fact, any other view of eternal punishment, when placed in opposition to eternal life, does violence to right reason, as also to the general tenor of inspired revelation.

“The wages of sin is death,” said the apostle, “but the gift of God is eternal life through Jesus Christ our Lord.”—Rom. 6 : 23.

The life here promised, as the special gift of God, is that *eternal life* promised in Chap. 2:7 of the same Epistle, as the reward of patient continuance in well-doing to those who seek for glory, honor, and immortality—and the death and life here mentioned have evident reference to the state succeeding the resurrection. As eternal life is the special blessing which God promises to confer through Christ as the reward of well-doing, it follows that eternal death must be the punishment of sin—and the state being final, the eternity of the former incontrovertibly settles the eternity of the latter If the highest angel in heaven should for any cause have his life eternally blotted out—even without the smallest pang of conscious suffering, the punishment to him would be eternal punishment.

Nothing can be stranger than the necessity, to an intelligent person, of proving that the loss of life is a punishment, seeing the tenacity with which not only human beings—but every creature, conscious of its own existence, clings to it. The man who cannot perceive that life is the highest gift of God, is neither morally nor intellectually in a condition to duly appreciate the appearing of our Lord and Saviour Jesus Christ, “who hath abolished (the fear of) death and brought (the hope of) life and immortality to light through the Gospel.” Nor yet is he in a condition to answer the interrogatory of Christ, “what shall it profit a man though he gain the whole world and lose his own life?” (improperly translated soul) or what shall a man give in exchange for his life?”—(soul).

Endless life versus endless punishment, is the language of the text, and upon this, thousands of honest people build the strange notion that countless millions of wicked people shall suffer an eternity of *conscious misery in fearful torments*. If the text said the wicked should enter on *endless pains, endless torments, or endless misery*, then would there be some reason for supposing there was truth in this horrible idea; for endless pains would imply endless consciousness, and the consciousness misery or torment—but the text intimates no such

word—neither can the meaning of endless misery, by any fair construction, be fastened upon endless punishment.

The text simply states that the punishment of the wicked, as to duration, is endless as the blessing of the righteous. And as the blessing of the righteous is declared to be *life eternal*, and this is placed in contrast with the *punishment* of the wicked, reason demands that we understand the punishment of the wicked to be *eternal death*.

Now, if God had anywhere declared that the wicked must endure *eternal torment* or *misery*, painful and cruel as the thing must appear to our humanity, yet every Christian believer would admit that the Judge of all the earth had done right, and they would seek for cause to *justify* the cruel barbarity of the sentence. By the same candor should we admit, if God declared the doom of the wicked to be "*Everlasting Destruction*," the punishment is no less eternal and the Judge of all the earth has done right. What would constitute the one punishment would make the other punishment, and what renders the one eternal—renders the other also eternal.

Now, the Gospel declares "the wicked shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power."—(2 Thes. 1 : 9.)

Thus, revelation declares the penalty of God's law, in reference to its import *punishment*, in reference to duration, to be *everlasting*; in reference to its nature, *destruction*; and this destruction is from the presence of the Lord, which fills the universe, to evade which the wicked must be blotted out, must *utterly perish*.

The rewards and punishments of the Gospel, as declared by its author, are definite, viz., everlasting punishment to the wicked, and eternal life to the righteous. If the wicked have existence anywhere, how can their punishment be made the *antithesis*, or contrast, of the eternal life of the righteous? for, if the wicked have life at all, then their life is no less life than that of the righteous, because any being, having conscious existence,

is as truly in possession of life as the most favored creature in the universe. Hence, the promise of life *eternal*, to the righteous as a boon, would have no meaning if the wicked were not deprived of it : for a *miserable life eternal is as truly a life eternal as a happy life eternal*. But the text makes no qualifications—does not modify the life of the righteous, nor yet the punishment of the wicked, but only places the one in simple contrast to the other ; and as death is the opposite to life, the promise of *life* to the one establishes the promise of *death* to the other. Had there not been another text in the Bible threatening the wicked with *destruction, death, perdition*, etc., this in itself should settle the question as to the mode of punishment. How any one can understand life to be the *antithesis*, or contrast, to *life*, is to me a wonder.

Numerous are the passages of Scripture that contrast the punishment of the wicked with the life eternal of the righteous. “Jesus said to Nicodemus, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.”—(John 3 : 14–16.)

You see the term *perish* in this passage is placed in opposition to *everlasting life*. Again, it is said, “He that believeth on the Son hath everlasting life (or the promise), and he that believeth not shall not see life (everlasting), but the wrath of God abideth on him.”—(Jno. 3 : 35.) “He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son.” “He that hath the Son hath life, and he that hath not the Son of God hath not life.”—(1 Jno. 5 : 10, 11, 12.)

This also is in perfect agreement with the Apostle Paul: “*The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*” “And this life is in his Son,”—*John*. Behold the apostolical

testimony ! Indeed, the burden of apostolical preaching seems to have been, that faith in Christ would save men from eternal death, which in no instance did they represent as a modification of life (i. e., miserable life).

The passages which make eternal life conditional would, if put together, make quite a volume. * * * *
 “ *Whosoever believeth on him (Christ) shall not perish, but have everlasting life.*” The condition of everlasting life in this passage is, belief in Christ ; where a reward is conditionally promised, and the condition is not fulfilled, it is unreasonable presumption to expect the fulfillment of the promise. If faith in Christ be the only condition of salvation, then the rejection of Christ must secure condemnation and perdition in death. And if it be the part of wisdom, and agreeable to reason, to believe the promise of God respecting salvation—when he declares “ He that believeth not the Son shall not see life” (eternal), is it not as wise and reasonable, and does it not belong as much to the province of faith, to believe his word in the latter as in the former promises ? We conclude, therefore, that so sure as the believer obtains *eternal life* through belief of the Gospel, so sure must the unbeliever obtain *eternal death* through rejecting the Gospel.

In no part of the Holy Scriptures has God promised eternal life to the wicked, and those who teach that a wicked man cannot die, deceive that man, and flatter his vanity by *deifying* him—teaching him that he shall be a God and cannot die ; just as Satan did to our first parents in Eden. * * * * *

Many preachers are unconsciously teaching the devil’s doctrine—that man through transgression shall not die ; but shall only be made miserable. * * * *

Satan was a liar from the beginning, and his promise to man was a deceptive falsehood. It was the first and greatest lie ever told to man, as also, the greatest lie that ever proceeded from the father of liars ; the death of *all men is the* proof of it. And is it not as great a lie, and will it not lead to as great an evil, to tell men now that they *shall not die* ?

Is not the man who preaches the immortality of sinners the minister or servant of Satan, who originated the falsehood? The doctrine did not come from God, but from the devil, and, whoever preaches it knowingly, does, in so doing, perpetuate and promulgate the doctrine of the *devil*. * * * * *

Numerous and pointed are the passages of Scripture that threaten *wrath*, death, and destruction to the wicked. I will quote a few only of the many that contrast the condition of the righteous and wicked. "*Cease from anger and forsake wrath, fret not thyself on anywise to do evil; for evil-doers shall be cut off, but those that wait upon the Lord shall inherit the earth.*"—(Ps. 37 : 8.)

Now, I ask, when, in the world's history, have God's people inherited the earth to the exclusion of the wicked? Never! neither will the time ever come when they shall inherit this earth exclusively. But the time will arrive when they shall inherit a better world; even the new Heavens and the new Earth which Christ has gone to prepare for them; the new Jerusalem which shall come down from God out of heaven; not the old Jerusalem, which is cursed and doomed to destruction.

Again, Verses 10, 11. "For yet a little while; and the wicked shall not *be*; yea, thou shalt diligently consider his place, and it shall not *be*; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "*Be*" signifies to *exist*. It is said the wicked shall not *be* i. e., shall not *exist*; but the meek shall inherit the earth. Well, what earth! the earth from which the wicked are excluded, is what the meek shall inherit. "Blessed are the meek," said Christ, "for they shall inherit the earth."—(Mat. 5 : 5.)

None can reasonably deny but that all the future rewards and punishments which are mentioned in Scripture, have reference to the state succeeding the resurrection, and the sum of them is this. The faithful and obedient, interchangeably mentioned as the *meek* and *righteous*, shall inherit the "*new Heavens* and the *new*

Earth," but the wicked shall have no inheritance, they shall be blotted out and perish.

Again, it is said, the wicked shall consume into smoke, "Into smoke shall they consume away." Now, I would like to know, how much of a thing is left when it is consumed into smoke? We see the smoke ascend from the chimney, but we look again and it is lost forever—just so the wicked, we are told, they shall be destroyed forever. "God shall likewise destroy thee for ever, he shall take thee away and pluck thee out of thy dwelling-place, and root thee out of the land of the living."—(Psalm 52 : 5.)

It is said, also, "The righteous shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—(Prov. 2 : 22.)

Again, "Behold the day cometh that shall burn as an oven, and all the wicked shall be stubble, and the day cometh that shall burn them, saith the Lord of hosts, and it shall leave them neither root nor branch."

When anything susceptible of being burned by fire, is burned up root and branch, nothing is left of it ; so shall it be with the wicked, they shall be utterly destroyed.

John Baptist compares the righteous and wicked to wheat and chaff ; referring to Christ, he says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with unquenchable fire."

How long would dry chaff exist in unquenchable fire? The wicked, compared here to chaff, will be burned up, unless they can quench the fire, but God's fire none can quench ; and, because it is unquenchable, it will devour that for which it is kindled.

Peter says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth, also, and the works that are therein shall be burned up." "Nevertheless, we (the righteous), according to his promise, look for new Heavens and new Earth wherein dwelleth righteousness," or

wherein the righteous shall dwell. It is in this grand conflagration that all the wicked shall consume away into smoke, while the righteous are at rest and safe in their eternal home—a thousand years before this happens.

But the objector will still say, It is of the body only that these things can be said, as it is that only that can be destroyed. “*The soul is an immaterial principle which cannot be destroyed.*” An immaterial principle, is immaterial nonsense; for principle does not relate to matter, and, therefore, has neither *length, breadth, size, weight, color, or taste*. Principle has no substance and therefore is not a being.

To say the soul is an immaterial principle, is to say, it is nothing; yet, if the right meaning of the Greek word for *soul*, which is *life*, is understood, the term is not at all improper; for life is a principle, law or state of being just in the same sense that death is a state of non-existence; no one pretends to call death a being, and it would be as just to term it such, as to call soul or life a being; both are immaterial and cannot be burned, because they have no substance, and are in themselves nothing.

Life or *soul* has only a relative existence, just as death has; they exist only in relation to beings, but are not beings themselves; they hold a like relation to each other that *truth* and *falsehood* do; and as truth is opposed to falsehood, so life is opposed to death. * * *

Jesus Christ says he is able to destroy both soul and body in hell. Now be it remembered that Christ does not say he will preserve either soul or body in hell—they are not cast there for that purpose. Hell is not a place to *pickle* and *preserve*, but a place of *destruction*. The grave, improperly translated *hell*, is not a place to keep living beings, but the place of the *dead*—it is death itself.

The death that one man may inflict on another destroys his bodily organization; but Christ the Redeemer or Life-giver can restore the life which man has temporarily destroyed: “ye are dead,” said Paul,” and your lives are hid

with Christ in God ; when he who is our *life* shall appear, then we shall appear with him in glory." Christ will redeem all souls—or *lives*—from the grave or hell—this is a power which man has not—but the wicked shall be returned to hell with all the nations that forget God. This is the critical meaning of the Hebrew. "*Ya-shu-voo-re-sha-em Lish-o-lah*"—the wicked shall be turned back into hell.

Over the present mortal life man has power ; but over that life eternal, which Christ will give to all who confide in him, man has not power.

Those who are worthy of that life and the resurrection from among the dead can die no more Christ told his disciples to fear not men who had no power over the life or soul, which he would raise from the dead with a better body than that which man killed.

The present death is what man can only inflict. From that death Christ can redeem those who suffer with him ; but from the second death—which God inflicts—there is none can redeem, and, therefore, it is *eternal*. This is how God will destroy both soul and body in hell (*sheolah*). Hence it is said : "Blessed and holy is he that hath part in the *first* resurrection ; on such the second death hath no power."—Rom. 20 : 6.

Now the terms *first* and *second death* are relative terms, pointing out the order in which the event occurs. They in all cases depend on the supposed or actual existence of each other. A *second death* supposes a *first death* and a first death supposes a *second death*. . .

Death is the destruction of life, its negative—absence of life. Death must always be preceded by life. Nothing can die a *first death* till it has lived a *first life*. Death has no meaning only as the destroyer of life ; for nothing can die that has not life, as the loss of life is death. A *first* and *second death* must, therefore, be preceded by a *first* and *second life*.

It is as proper to call the rewards of the Gospel *first* and *second life*, as to call the penalties of the law *first* and *second death* ; as without the scheme of redemption no one could have lived a first life or died a second death.

The penalty of God's law for original sin is death—not first, but death absolute and unconditional. “The wages of sin is death.” “The soul that sinneth it shall die.” “Dying thou shalt die, and to dust shalt thou return.”

The sentence, “The soul that sinneth it shall die,” must have reference to the second death, as the first death is unconditional in reference to all—both the righteous and the wicked suffer alike the penalty of Adam's transgression.

Moral character shields none from first death, not even those who have not sinned after the similitude of Adam's transgression. That is, those children, who have not committed actual sin, even they die in Adam; for their death establishes, beyond contradiction, the fact of their being sinners, yet they have not committed any willful or known sin, as sin means the transgression of law: to be subject to law we must know what the law is, or at least have the means of knowing, else justice would not hold us accountable. Children are not conscious of transgression—neither do they, strictly speaking, transgress, as to them no law is personally given; yet their death proves their transgression: for “the wages of sin is death.”

Their sin, therefore, must have been committed for them, and, as consistent with the goodness and justice of God, they die for a sin of which they are passively ignorant, so also, consistent with the same goodness and justice, they are saved through a righteousness of which they are passively ignorant. “As in Adam all die, even so in Christ shall all be made alive.” Therefore, as in Adam all die without regard to moral character, even so in Christ shall all be made to live again without reference to their moral character.

Enoch and Elijah were translated that they should not see death, and the righteous, who shall be living at Christ's second coming, shall be translated and glorified as they were. These are exceptions, and the only ones, which divine wisdom has revealed. The rest of Adam's posterity with Adam himself are slumbering in death and waiting the resurrection.

It is said of Christ that he *died once for us*, because he can die no more. "Death has no more dominion over him;" but man may die more than once for sin.

Now as there is no escape from death for Adam's sin, when the law and Gospel threaten man thus unconditionally, and without reprieve, doomed to die—"the soul that sinneth it shall die"—it is evident the threatening must have reference to the second death—that is, the death for actual transgression: for a threatening with death for a sin from which there is no escape from death would have no meaning. Or in plainer words, as in Adam all die unconditionally for original sin, and the Bible threatens death for actual sin, it follows that none can die for the sin of actual transgression till he is raised from the death of original sin.

The Bible teaches that there will be a resurrection, *first* of the *just*, and *second* of the *unjust*, to precede the second life of each class. It must be during the second life of the wicked that their death, as the wages for actual transgression, takes place—and in relation to the death for original sin, or *first death*, it is properly called "*the second death*." This is death *final*, and "the everlasting punishment of the wicked."

CHAPTER XII.

THE DIFFERENT ORDERS OF RESURRECTION.

HAVING shown that the doctrine of *Gentilism* cannot be reasonably maintained from those texts which have long been *patented* for the special edification of the pious faithful, I shall lay before the reader a reasonable and comprehensive view of the doctrine taught in the 15th chapter of *Paul's 1st Epistle to the Corinthians*, a chapter conceded by all to be devoted especially to the subject of the resurrection. If the apostle believed that the resurrection meant what *Gentilism* teaches, viz., that the *soul* which fled off *somewhere at death*, and the *body* that was buried, shall again be *reunited*, we may expect to find it stated in some part of this chapter ; for surely divine Wisdom would not omit a fact of so great importance (if a fact it is), while instructing believers in a special manner on the subject of death, and resurrection from death.

I presume it will be admitted that Paul, in this chapter, taught the true doctrine concerning the resurrection of the dead, and we shall presently see what he did teach respecting it.

THE OCCASION OF WRITING ON THIS SUBJECT TO THE CORINTHIANS.

Though the apostle taught the Corinthians over eighteen months, yet for many reasons which I cannot now enter into, the religious knowledge of the disciples was

imperfect when he left them. And in view especially of the corrupt morals and foolish superstitions of heathenism, which they were from youth trained to believe, they were more liable than some others to be deceived by any impostor who came among them, as the event showed. For we learn from many other parts of Holy Scripture that, after the apostle was gone, a false teacher, who was a Jew by birth (2 Cor. 1 : 22), came to Corinth with letters of recommendation (2 Cor. 3 : 1), probably from the brethren in Judea ; for which reason he is called a *false apostle* (2 Cor. 11 : 13), having been sent forth by men. This teacher was of the sect of the Sadducees (See 1 Cor. 15 : 12), and of some note on account of his birth (2 Cor. 5 : 16, 17), and education ; being, perhaps, a scribe learned in the law.—(1 Cor. 1 : 20.)

He seems to have been well acquainted with the character, manners, opinions, and tastes of the Greeks ; for he insinuated himself on the Corinthians by affecting, in his discourses, that eloquence of which they were very fond ; and he also suited his doctrines to their prejudices, and his precepts to their practices. For example :

The theology of the learned heathen was precisely what is taught in our colleges at present (being borrowed of them), that man is a compound being made up of body and soul ; that the body is the prison of the soul, from which it is to be delivered at death. This heathen theology the ancient Pharisees adopted, having added one article thereto, viz., That the body would be reproduced, and finally reunited to the soul, and this they falsely called "*the hope of Israel.*" But ancient Gentilism was more consistent than the modern, for they rejected this Pharisaic article, as not only injurious to their ideal soul, but in itself absurd ; hence, they called the Pharisaic hope, "*the hope of worms ; a filthy and abominable thing which God neither will nor can do.*"—(Celsus, lib. 5, p. 240.)

The Sadducees denied the doctrines both of the heathen and Pharisees, and taught the total annihilation

of man in death. This false teacher, therefore, to render his gospel acceptable to the heathen, denied the resurrection, and contended that the only resurrection promised by Christ had already passed.—(2 Tim. 2 : 18.)

But Paul's authority as an apostle stood in the light of his ambition, and hindered the spread of his errors ; hence, in order to lessen the apostle in the estimation of his friends, he represented him as one who had neither the bodily nor mental abilities necessary to an apostle. His presence, he said, was mean, and his speech contemptible (2 Cor. 10 : 10). He found fault with his birth and education, contended that he was not an apostle, because he had not attended Christ during his earthly ministry, and said, the reason why Paul demanded no salary, and refused to accept any maintenance from them, was his consciousness that he was not an apostle, etc.

During Paul's second abode in Jerusalem (Acts 18 : 21), some of the family of the house of Chloe, and also a member of the church in Corinth, and one who adhered to Paul, told him of the state of things as they existed in Corinth.—(1 Cor. 1 : 11.)

To remedy all existing evils, and teach the true doctrine respecting death, and the resurrection from death, in compliance with the request of the Corinthian church, who had dispatched three persons with a letter to the apostle, he wrote this first epistle to the Corinthians from Ephesus.—(1 Cor. 16 : 8.)

Having referred to, and decided all the questions which the Corinthians asked Paul in their letter, he leaves the most important for the last—namely, The resurrection of the dead. And as the resurrection of the dead was in all ages the great object of pious hope, the apostle, in this 15th chapter, set before the Corinthians and all mankind the proof by which the event is rendered unquestionable ; it is a necessary consequence of the resurrection of Christ.

THE SUBJECTS CONTAINED IN THE 15TH CHAP. OF 1ST
CORINTHIANS.

(I). To lay a solid foundation for the proofs he was about to produce, before he commences to show the connection there exists between the resurrection of Christ and the resurrection of all mankind, he reminded the Corinthians of the arguments by which he convinced them of the resurrection of Christ, when he first came amongst them. And to make them sensible of the facts by which he had proved the resurrection of Christ, he told them that they constitute the principal articles of the Gospel—v. 1. That they were the things which he first of all had delivered to them ; and that he himself had received them first by revelation ; namely, that Christ died for our sins according to the Scriptures—v. 3.—And that, as one known to be really dead, he was buried, and that he rose from the dead the third day according to the Scriptures, v. 4.—That after his resurrection he was seen of the Apostle Peter ; then of the twelve, while they were assembled together on the evening of the day on which he arose, and again in eight days afterwards, v. 5.—That he was seen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote his letter, v. 6.—That after this he was seen of James, then of all the Apostles immediately before he ascended to heaven, v. 7.—And last of all that he was seen of Paul himself at different places and at different times, v. 8.

[As Christ was publicly put to death and buried, that part of Scriptural prediction respecting him needed no proof : but as his resurrection was not so public, and being denied by the Jews, it required strong proof. And let me here observe, that if there is any force in the concurring testimony of many reliable and disinterested witnesses to induce men to believe, no statement ever made in any age or country is better authenticated than the fact of Christ's resurrection.]

(II). The apostle having, by the testimony of eye-witnesses, established beyond the power of successful con-

tradiction the resurrection of Christ, and consequently the resurrection of all, he proceeds in the second place to show that to deny the resurrection of the dead is to deny that Christ has risen, v. 13.

(III). He goes on to show that to believe in the resurrection of the dead through Christ, is very reasonable : for, as consistent with the justice and goodness of God, death was brought upon all men through the disobedience of one *man*—so also it is consistent with the justice and goodness of God that the life they have lost shall be restored to all men through the obedience of one *man*, v. 22.

(IV). He showed the order, in the divine arrangement, in which this should be accomplished. (1). Christ's resurrection, which is already past, is the first and only fruit thus far from death. (2). They that are Christ's believing people of all ages shall be raised from death when he shall come the second time to enter on his reign of millennial glory ; for they shall reign with Christ in the *New Jerusalem*, or heavenly kingdom, during *three hundred and sixty-five thousand years* before the general resurrection takes place.

(3). The last or general resurrection is brought to pass, after which the judgment shall take place, when those who have died, innocent children, and the pious heathen (see Rom. 8 : 21), shall be separated from among the wicked and brought to enjoy eternal glory with the just by faith.

[For be it known that in the Scriptural phraseology and meaning there is a difference between the *just by faith* and the *just in Christ*, while both are *just in Christ only*, yet the former is *active*, while the latter is *passive*, and this distinction is clearly marked in the New Testament.] And when God, by Christ, shall have subjected all rule and government opposed to his own (by their utter destruction), then Christ himself will give up his kingly rule, and become subject to the Father, who shall henceforth be the object of worship of all intelligent creatures in all parts of the universe, verse 21-28.—For no being, contrary or opposed to the nature and attributes of God, shall have eternal existence, and nothing

but praise shall resound in all the harmonious universe. No devil nor wicked spirit shall have being.

V. He shows the possibility of the resurrection, from the daily appearance of nature—the reproduction of seed, and preservation of animals, and of bodies *terrestrial* and *celestial*—the regulation and exact order of all which is as great a display of omnipotent power as the reproduction of a dead man. At this period of his discourse the apostle takes occasion to disclose a secret not hitherto known, concerning the kind of nature with which the wicked are raised at their resurrection.

He tells us that as the earthy man Adam was corruptible and liable to death, so also the wicked shall be raised with an earthy nature like Adam's—and as the heavenly man Christ now is, *glorious* and *immortal*, such also shall the righteous be when they are raised. This we shall show more fully hereafter—v. 35–48.

VI. Sixth and lastly, he reveals a secret not hitherto known to the Corinthians, namely :—That the righteous, who are living on this earth when Christ shall come the second time, shall not die, but shall be changed—made immortal, and caught up or ascend to the heavenly kingdom together with the righteous dead, and so remain forever with the Lord in heaven, v. 53.—See also 2d Thessalonians, chap. 4 : 13 to the end ; and John 14 : 3 ; and John 17 : 24.

THE 15TH CHAPTER OF PAUL'S FIRST EPISTLE TO THE
CORINTHIANS COMPREHENSIVELY READ.

[The words in *italics* are the words of the text and in the same order as laid down in the Bible; the other words are supplied to make sense. The words in small CAPITALS are words of the text altered, but which do no violence to the text, but, on the contrary, greatly improve its grammatical construction.]

(1) *Moreover, brethren,* I understand that some among you deny the resurrection of the dead, and thus

overthrow the Gospel hope, as you will clearly see when *I declare again unto you the Gospel which I first preached unto you, which also ye have (then) received and wherein ye stand* ; that is, in the hope of which many of you persevere.

(2) *By which Gospel also ye are saved*—ye have the knowledge and means of salvation bestowed on you, *if ye keep in memory what I preached unto you ; unless ye have believed in vain*, as represented by the false teacher,

(3) *For I delivered to you first of all, that which I also received by revelation* ; first of all, as the most important, *how that Christ died for our sins according to the prophecy of the Holy Scriptures*.—Psalms 22 : 15. Isaiah 53 : 5, 6. Daniel 9 : 26. Zecharias 13 : 7.

(4) *And that, as one known to be really dead, he was buried, and that he rose again the third day, according to the predictions of the Holy Scriptures*.—Psalm 2 : 7 ; 16 : 10. Isa. 53 : 10. Hos. 6 : 2.

(5) *And that he was seen alive of PETER, then of the twelve, while met together in one place*.

(6) *After that, he was seen of above five hundred brethren at once ; of whom the greater part remain, (are alive) unto this present moment, but some are fallen asleep, that is, some have died*.

(7) *After that, he was seen of the Apostle James ; then, again, of all the Apostles, when he ascended in their presence to heaven*.

(8) *And AFTER THEM all, he was seen of me also, as one born out of due time*. That is, I myself saw him unexpectedly, as one miraculously born an apostle—one made out of the regular order.

To be a regularly constituted apostle, it was necessary the man should be called, and commissioned by Christ. Paul was thus called, and commissioned by Christ personally, but not when it was by any one expected an apostle was to be made. Paul's call and commission was extraordinary ; but it was none the less real because it was out of the natural or regular order—because he was called and sent by Christ in a special

manner. This is the reason he calls himself an Apostle "*born out of due time.*" His commission was as natural as the birth either of *Isaac* or *John Baptist*, and both these men were born out of due time.

They were really begotten of their parents and born in the natural order ; but it was after all expectation had ceased on the part of their parents, that they would have any children ; just so was the case of Paul's call and commission—his conversion and appointment to the apostolical office took place at a period when no one expected it : hence, was he "*born out of due time.*"

(9) *For I am, in my own estimation, the least of the Apostles, AND am not WORTHY to be called an Apostle, because I persecuted the Church of God.*

(10) *But, by the grace of God, I am THE APOSTLE THAT I am ; and his grace of apostleship, inspiration, and miraculous power which was bestowed upon me, was not in vain ; FOR, as an apostle, I have labored more ASSIDUOUSLY than they all ; yet, my success is not to be ascribed to ME, but to the grace of God which was with me.*

(11) *Therefore, although my call to the apostleship was different from the other apostles, yet, our Gospel is the same ; for whether I or they preach, so, as I have above described, we preach concerning Christ, and so ye at first believed.*

(12) *Now, then, if Christ be preached by all the apostles, that he rose from among the dead, and if this be a proof of the resurrection of all, how say some among you, that there is no resurrection of the dead to be expected ?*

(13) *To deny the resurrection of the dead, is to deny the resurrection of Christ ; FOR if there be no resurrection of the dead, then Christ is not risen.*

(14) *And if Christ HAS not risen, then is our preaching concerning him vain, although we do work miracles in support of what we say ; and your faith in his promises, and that he was put to death as a propitiatory sacrifice for your sins, is also vain.*

(15) *Yea, and if Christ has not risen, we, who affirm, that God has called and commissioned us to preach him to the world as alive and risen from death, are found false witnesses of God ; because we have testified of God that he has raised up Christ, whom he raised not up, if it so be that the dead rise not.*

(16) So thoroughly do I wish this to be fixed in your minds, that I shall repeat what I have said in verse 13. *For if the dead rise not, then Christ is not raised.*

(17) *And, furthermore, if Christ be not raised up, then he is a deceiver, he has promised what has not taken place, and your faith in his death, as an atonement for sin, is vain ; ye are yet in your sins, ye are still under the guilt and curse of your sins, and " as the wages of sin is death," and having no hope of a resurrection, ye shall perish.*

(18) *Then they also WHO HAVE fallen asleep in Christ are perished.* Abraham, Isaac, and Jacob ; all the Patriarchs and Prophets who have died in hope of the promised Messiah ; yea, and those also who have suffered death for their belief in the resurrection of Christ, and sleep in the hope of being raised by him in glory, have all been deceived, and are all perished (!).

(19) And in addition to all I have above mentioned, *If in this life only, we apostles have hope of advantage FOR preaching Christ ; then surely, we, the framers and promulgators of so great a falsehood, are of all men most TO BE PITIED.* We have framed a lie, and we have sacrificed all worldly prospects to promulgate it, and the only fruit that we can reap, is the daily persecutions which we endure. This mode of ironical argument must have been as cutting as it was convincing to the Corinthians.

(20) *But now, let me say to you, your faith is not vain, neither is your hope vain ; neither shall the dead in Christ perish ; nor yet is our hope in Christ confined to this life ; for Christ is really risen from among the dead, and has become the first fruits of them that SLEEP in hope.*

(21) And to believe in the resurrection of all the

dead through Christ is very reasonable; *for since*, consistent with the justice and goodness of God, *by* the transgression of one *man came death*, or death was brought upon all men, even so, it is consistent with the justice and goodness of God, that *by* the obedience of one *man came also* the hope or foundation of *the resurrection of all the dead*.—See Rom. 5 : 12 ; 18, 19.

(22) THEREFORE *as BY Adam's* transgression *all men die*; *even so*, or in like manner, *BY Christ's* obedience *shall all men be made alive*.

[Now, from the Apostle's reasoning, nothing appears plainer to my mind than that as in *Adam* all men sinned and died before they were begotten, so in *Christ* the same number paid the penalty of Adam's transgression, and consequently had a prospective resurrection before they had being.]

(23) But all men will not be made alive and raised from death at the same time, *but every man* will be raised *in his own order*. That is, in the order to which he belongs. 1. *Christ the first fruits*—he is already raised to glory (see verse 20). 2. In order, *SHALL BE they that are Christ's* believing people of all ages, and who have suffered for, and with him, they shall be raised *at his second coming*.

[See Rom. 8 : 17, where Paul shows that the children of God are joint-heirs with Christ, and shall, if they suffer with Christ, be glorified together with him. This has reference to the glory that shall surround Christ when he shall come to raise the righteous dead, that they may reign with him as his subjects, 365,000 years in the heavenly kingdom—the new Jerusalem, not the old.

(24) 3. *Then cometh the end* of Christ's reign ; and the third order of resurrection shall take place when "the dead, small and great, shall stand before God," (Rev. 20 : 12, 13). *When he* (Christ) *shall have delivered up the kingdom to God, even the Father* ; and *when he* (God the Father) *shall have put down all rule, and all authority, and power* opposed to his own by their utter destruction. Thus shall God, through Christ, destroy every opposing power, that is, every being

opposed to the nature, and attributes, and government of God.

(25) *For, according to God's promise to Christ, (Ps. 110,) he must reign till he (God) hath put all enemies under his (Christ's) feet, by their utter destruction.*

(26) *The last and greatest enemy of man, that shall be destroyed, is death.*

Death, by a figure of speech, is in this instance personified as a ruler having power over mankind; but Christ shall destroy death, by restoring life to every one who was subject to his reign.

(27) What I have said respecting the nature and duration of Christ's kingdom, and his delivering it up to the Father is agreeable to Ps. 8 : 6. *For he hath put all things under his feet. But when he, the Psalmist, saith all things are under him, it is UNDERSTOOD that he (God) is excepted, who did put all things under him, Christ, consequently, that God always was, is, and ever shall remain the supreme ruler of the universe.*

(28) *And when all things shall be subdued unto him, Christ, and when there is no longer any need of a Prophet to teach, or a Priest to atone, or a King to rule under God; then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* When all the dispensations and purposes of God respecting man are accomplished, through the man Christ Jesus, God the eternal shall assume the government of all beings in all places, and be the immediate object of their obedience and eternal adoration.

(29) UNLESS it be true, as I told you in the 22nd verse, that by Christ all the dead shall be brought to life, and in the 25th and 26th verses, that he must reign till the end of his millennial glory, after which, death, the last enemy of man, shall be destroyed by the resurrection of all the dead, *what shall they do who are baptized for the dead; baptized to symbolize death and the resurrection; if the dead rise not at all, why*

then are they baptized for the representation of DEATH, and the resurrection from death? See Rom. 6:3, 4, where the apostle expressly explains the mode and meaning of baptism. "Know ye not that so many of us as were baptized into Christ," in contradistinction to all that were baptized into John, "were baptized into" the likeness of "his death." "Therefore, we are buried with him by baptism into" the likeness of "death," that like as Christ was raised up from the dead by the power of the Father, so we also, being raised from the water as the emblem of the grave, "should walk in newness of life," for, if we have been "planted together" in baptism, "into the likeness of his death, we shall also" be raised "in the likeness of his resurrection." Peter also teaches (1 Pet. 3:21) that baptism is the figure or representation of our death and resurrection; but the sprinkling or pouring of a few drops of water on the believer, or unbeliever, as is often done, destroys both the beauty and significance of this Christian ordinance.

(30) *And if the resurrection of the dead be a falsehood, why stand we in jeopardy every hour. Why do we, apostles, expose ourselves to death daily for preaching it?*

(31) *I protest by your rejoicing which I have in Christ Jesus our Lord—I die daily; or, literally, by my rejoicing, because of your faith in Christ Jesus, (who have not forsaken the truth), I am daily in danger of being put to death for preaching the resurrection of the dead.*

(32) *If, after the manner of barbarous men, I have fought with wild beasts at Ephesus, being compelled to do so for preaching the resurrection, what is THE advantage of that combat to me, if the dead rise not? I had better follow the maxim of the wicked, who say, let us eat and drink sumptuously while we live, for tomorrow we die, and that is our final end.*

(33) *Be not deceived, evil communications corrupt good manners.*

(34) *Awake to righteousness and sin not any*

longer under the impression that there is no future life, or account where rewards and punishments shall be dealt out. *For some have not the knowledge of God, I speak this to your shame.* I speak this to the shame of those, who—because, of their ignorance of the power of God—deny the resurrection of the dead.

(35) *But some ONE will object and say: How is it possible that the dead can be raised up?* some of whom are consumed by fire—some eaten of worms, or converted into the bodies of other beings—and, if it be possible to raise them, *with what body do they come from the grave?* or, in plainer words, what is the likeness of the body with which they are raised from the grave?

[The reader will observe here that the question is as to what sort of *body* the *dead* are to be raised with. And let me ask the reader at this particular point whether he understands the word *dead* as synonymous with *soul*, or *spirit*? If so, then the *soul* or *spirit*, whichever he will have it, is here represented as coming from the grave; for it is said to be *raised up*, and it is also represented as *dead*. If Paul understood that man had a soul, and that said soul at death flew off to heaven or any other region, his language would have been very different—he would ask what sort of body shall be raised up for the soul. But the truth is, from the hour of his conversion at least, Paul believed no such nonsense, and is it not very remarkable that, in the whole of this chapter, neither the word soul nor spirit is once mentioned as distinct from body, because no such thing exists in man.]

(36) *Thou art FOOLISH to think the resurrection impossible for such reasons; for things equally mysterious and impossible happen daily around you—that seed which thou sowest is not quickened except it first ROT.*

(37) *And, in reference to that which thou sowest, thou sowest not that very body that shall be produced, but bare grain—grain without stalk, blade, or ear—your grain may, PERHAPS, be of wheat, or of some of the various other kinds of grain that are all, however, different from each other:*

(38) *But the greatness of God's power is seen in*

giving to the bare grain a body consisting of blades, stalk, and ear, in form as it hath pleased him, and to every seed its own body, that is, the body proper to its kind.

(39) God's power is in like manner displayed in preserving the distinction of the flesh of animal bodies ; for *all flesh is not the same kind of flesh ; but there is one kind of flesh of men, and another flesh of beasts, and another of fishes, and another of birds.*

(40) God displays the greatness of his power in the formation of other bodies, also ; for, *there are also celestial bodies—the sun, moon, and stars—and bodies terrestrial, such as fossils and minerals ; but the glory of the celestial is one, and the glory of the terrestrial is another.* That is, very different is the light and use of the celestial bodies, and different also is the beauty and use of the terrestrial bodies.

(41) For example, *the BRIGHTNESS of the sun is of one kind, and the BRIGHTNESS of the moon is of another, and the BRIGHTNESS of the stars is of another kind ; for one star differs from another star in BRIGHTNESS.*

(42) From this example of God's power in the preservation of the various bodies celestial and terrestrial, and their distinction, I wish to illustrate the difference there shall be in the nature of the resurrected dead ; for *so also is the resurrection of the dead.* With respect to the kind of body with which the righteous, of whom I now speak particularly, shall be raised—like the grain of seed mentioned in verse 36, *it is sown in corruption ; it is raised in incorruption.* That is, the righteous dead is laid in the grave corruptible, and, like the grain of seed, it rots—but in the reproduction or resurrection it is raised incorruptible, not subject again to mutilation or death.

(43) *It is sown in the grave in dishonor—dishonored by death : it is raised out of the grave GLORIOUS in beauty : it is sown in weakness, through disease, death, and mutilation : it is raised in power—it is raised with life and immortal vigor.*

(44) *It is sown, like the grain of seed, a natural body*

such as it derived from Adam, subject to mortality and corruption in death: *it is raised a supernatural or spiritual body.*

[Christ told Nicodemus, that a man must be born of water and of the Spirit before he could see the kingdom of God; and that as the wind moved where it listed with great velocity and power, so can every one that shall be born of the Spirit of God.—See John 3: 5, 8. Christ, on more than one occasion, called the Gospel water.—See John 4: 10–14; 7: 38. A man is born of water when he receives the Gospel in an honest heart, and he is born of the Spirit in the resurrection of the just. The righteous, therefore, of whom Paul in this particular section is speaking, are in the resurrection born of the Spirit, and therefore with a spiritual body, possessing the life, likeness, and spiritual nature of Christ's glorified body.]

(45) As I have mentioned (in the 23rd verse), that there are to be two orders of resurrection—the just and the unjust—so there are two orders or kinds of body to be raised—*a natural and a spiritual body*—and this is also agreeable to the ancient scriptures; *for so it is written* (Gen. 2: 7; Rom. 5: 14; John 5: 21) *the first man, Adam*—literally Adam the First, from whom all mankind have derived their natural body and existence—*was made of the dust a living soul.*

[Let the reader observe that a living soul was not made for him, as Gentilism says.]

The last Adam, or Adam the Second, Christ, was not made of the dust but of the *quickenings spirit*—literally of the quick spirit—i. e., of the spirit of life that quickeneth all things.

(46) In the resurrection, there is that difference to be between the bodies of the righteous and the wicked that was between the natural body of Adam the First and the supernatural body of Adam the Second. *Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* Hence, as in the order of time, Adam's natural body preceded Christ's spiritual body, as also, in reference to Christ

himself, so the natural body is first given to the righteous the same as the wicked, but, by-and-by, they shall have their spiritual body which the wicked shall not have.

(47) *The first man*, Adam, from whom they derive their natural existence and body, *is derived of the earth*, and, therefore, *earthy* in his nature; *the second man*, Christ, is not of the earth, but, in his original nature and being, is underived—he *is the Lord from heaven*, therefore, heavenly in his nature.

(48) In the resurrection, therefore, *as was the earthy man*, Adam, liable to mortality and death, *such are they, also, that are earthy*; all they that have died, and shall die, wicked, they shall be raised mortal, and liable to the second death, from which there is no resurrection; *and as is the heavenly man*, Christ, now, *such are they also* (the righteous subjects of the heavenly kingdom) *that are raised heavenly*, immortal, and, therefore, incorruptible in their nature, partakers of the nature and life of God in Christ, and possessors, by his right and title, of eternal glory.

(49) *For, as we*, the righteous, *have borne the image of the earthy man*, Adam, through all our present existence, so *exactly we shall also bear the image of the heavenly man* Christ during our eternal existence with him in the heavenly kingdom.

(50) *Now, this I say, brethren*, or my meaning is this, *that flesh and blood cannot inherit the kingdom of God*. That is, no body made merely of flesh and blood can inherit the kingdom of heaven; or, more plainly and literally, no animal body, such as the wicked die and are raised in, can inherit heaven. *Neither doth corruption inherit incorruption*. That is, nothing that is corruptible, as the wicked are to be raised, can exist where everything is incorruptible.

(51) *Behold I show you a mystery*, i. e. I reveal to you a secret of great importance: *We shall not all sleep*, we, the righteous, shall not all die, *but we shall all be changed*. Such of us as are living at Christ's second coming, shall have our corruptible nature made incorruptible.

(52) This change will take place *in a moment, in the twinkling of an eye, at the sound of the last TRUMPET*; for the trumpet shall sound, and the dead in Christ shall awake, and be raised incorruptible, and we, the righteous, who have not died, shall be changed—made incorruptible after the righteous dead are raised.

(53) *For, in order to fit us for the heavenly kingdom, this corruptible nature must put on incorruption, or, become incorruptible; and this mortal must put on immortality, i. e., become immortal.*

(54) *Now, when this TRANSFORMATION of our nature shall have taken place, then shall be brought to pass the saying that is written in the book of Isa. 25 : 7, 8 : “And he will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and (death) the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it.”*

(55) And the redeemed throng, by the command of their Conqueror, shall shout in triumph : *O, death, where is thy sting? O, grave, where is thy victory?*

I have neither room nor need for comment on the grand events disclosed in this chapter; but, as before remarked, where is the doctrine of *immortal soulism* even hinted at in this chapter? Nowhere.

Were I so situated, in reference to time and means, that I could write a small volume to illustrate the doctrines here disclosed, I think I would leave very little doubt on the reader's mind as to the vanity, unscriptural, and unreasonable nature of the system of theology that passes orthodox currency in our present day—a system made up of foolish theories, devoid of all practical results, as meaningless as it is bodiless—having totally lost sight of man, to grasp at an *ideal soul*. But, as I trust enough has been said in this little work to lead the thoughtful to think, I shall say no more at present.

CHAPTER XIII.

THE RETROGRESSION OF HUMAN LIFE.

"And all the days that Adam lived were nine hundred and thirty years: and he died."—Gen. 5:5.

THE history of Adam, though brief, is really *wonderful*. He was made of the *dust* of the *ground*. His organization, and symmetry of parts, manifested the perfection of *divine wisdom*; for, of all the works of *this* creation, there is nothing so exquisitely beautiful as man. He was made to live by breathing. "God breathed into his nostrils the breath of lives, and the man became a living soul."

All the material substance that constituted the man, Adam, was organized—blood, brains, etc. He needed an element to put in motion this machinery of which he was made up; this element was the atmospheric air, called "*the breath of lives*," because, without it, life cannot exist; yet, the air is not itself the life. *Life is the principle which causes motion*. The element of life is undefinable; it emanates from God; he is the source of it. It is in Scripture called the *soul*, and in some instances it is called the *spirit*. *It is not a being*, but it animates and gives motion to *being*, as in the case of Adam, God communicated it with the air, or breath, and the organized man became a living being. The principle of life, once communicated to organized matter, and prolonged by the respiration of the air which surrounds the whole earth, *being itself alive, or in perpetual motion*, could never cease without some cause of violence to the organized machinery.

This is implied in God's charge to Adam, "in the day of thy eating—*dying, thou shalt die*."

We have before shown, that the earth was cursed,

and became corrupted through Adam's transgression ; and that the food, without which he could not prolong existence, became the ultimate and infallible cause of his death ; and that in death he dissolved into his native element, "*dust.*" "Dust thou art, and to dust shalt thou return." Adam lived the longest of any of the Patriarchs but three—Jered, Methuselah, and Noah—from this we may learn the perfection of his organization and constitutional strength, as, also, that his habits and mode of living were more frugal than the general habits of his posterity.

His son Seth, lived 912 years ; and *his* son Enos, 905 ; Cainan, son of Enos, 910 ; Mahalaleel, his son, 895 ; *Jered*, the father of Enoch, lived 962. Enoch was the father of Methuselah, who lived 969 years ; and whose longevity is, doubtless, attributable to the *piety* of his *father* and *grandfather*.

And the fact, that Noah lived 950 years, is also the result of his extraordinary piety. He was steady, sober, and faithful. * * Shem, Noah's son, only lived 600 years, and the average of life in those days after the flood, was 300 to 400 ; and men lived long or short according to their habits of sobriety and *frugality*.

Everything which the earth produced before it was cursed, was "*very good.*" But after God pronounced the curse upon it, it could no longer yield its original fruit, but "*thorns and thistles,*" and much of its herbage is fatal to human life ; hence, the legitimate consequence of excessive and incautious indulgence of appetite is premature death ; and the general and no less natural or certain, consequence of the corruption of our food, is the ultimate death of all men.

The forcible and unanswerable proof of this fact is, the deterioration and retrogression of our race since the days of Adam ; and, despite the efforts of medical science to the contrary, this course will continue to the end. Those who fare sumptuously, generally, if at all, labor easily, and *die horridly*. No man ever became more corpulent than nature requires, whose physical exercise is equal to his food.

Corpulency of bulk indicates want of mental energy, or opportunity to take physical exercise. Eating too much, and working too little, is always a natural consequence of worldly affluence, and the certain precursor of a nation's downfall.

The Patriarchs' food was more simple and less artificial than ours at the present day is. They ate when they were hungry, and to satisfy the demands of nature.

The retrogression of the human race, as regards age and size, is what must strike every observer of nature with peculiar force.

There are few, if any of us, equal to our grandparents in size or constitutional strength. The exceptions are rare where we surpass them * * * * and a few isolated cases, we'll say one to a thousand, will never hold good against the fact, that, instead of men's living 900 years, as after the creation, the average now will not reach twenty.

In the patriarchal days, we have no account of the death of children; but go into any of our cemeteries and look at the graves and tomb-stones, and you will find five-eighths are children under ten years of age—well, but, says the objector, what does that argue? Why, it argues this, that the present life of man does not average twenty years to the generation.

Well, then, we will suppose the world, or time, to last 4,000 years longer, where, I ask, would be the sons of Adam?

They would all be dead, and not one to tell an inhabitant of another planet, that a race of intelligent beings did *once* live on this earth.

We have account only of the lives of the Patriarchs—doubtless, others lived as long, and perhaps longer, than they—from the account given, we may safely average the life of man, during the patriarchal age, at 800. Well, suppose we could average the present age at 50 years—which, by common consent, is 20 years over the mark—then we see that the human race has deteriorated more than 100 to every thousand years since the creation of Adam. Making the greatest allowance in favor of

our race, in five hundred years from now, the age of man will not *exceed* TEN years. It will be as remarkable then to see a man live thirty years as it is now to see a man live 100 years. The natural decay of man is much greater than we are, at first sight, ready to admit: we see it both in childhood and old age. Thousands and tens of thousands of children are constitutionally decayed at birth, and it is by great care and tenderness they are a few years preserved in a dying state; and if, by extraordinary care, they should live to get married and beget children in their own likeness, they but furnish ready food for the worm and lumber for the tomb.

The decay of nature is peculiarly prominent in aged people—so visible is it, indeed, that no person can help seeing it, unless they willingly close their eyes. * * * Behold that aged man or woman who totters, and trembles, and staggers along as they walk, or rather feel their way, and cast back your eyes of memory twenty or thirty years and look at them in the full bloom of youth and health—gay and thoughtless—anxious only for merriment and sport—never considering that, in a few short years, they would have little if any interest in the things that now absorb their whole attention. * * * Ask yourself this question: “Is it the same soul which animated this person 30 years ago that now animates him? If it be, then surely the soul is changeable—capable of growth in strength, wisdom, or weakness. And if the soul be capable of these changes, who will dare say that it is not capable of death?—especially seeing God has declared, that *the soul that sinneth* it shall die.”—Ezek. 18: 4, and 20.

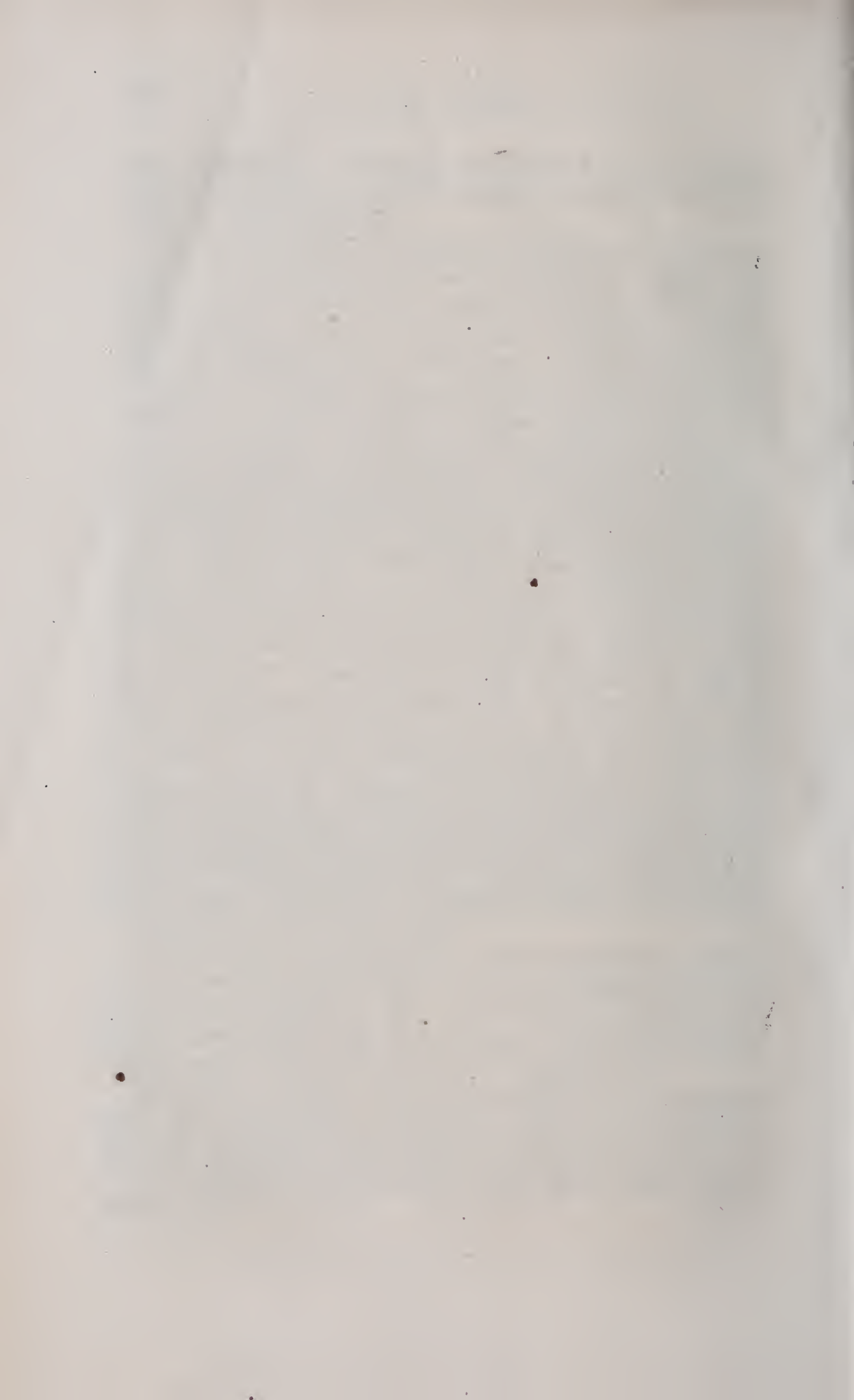
If man have a soul which is something that is not affected by his youth, old age, sickness, *infirmity*, or death, then it can not be affected by his sin. If affected by one it is *by all*. If it be an entity wholly distinct from man, then it cannot be affected by man's good or evil acts; but if it be a principle infused in man which cannot know, nor feel, nor move, nor act but as he knows, and feels, and moves, and acts—then its life, apart from man's life, is of no account either to itself or to the man

who possessed it. All this, of course, is on the supposition that man has a soul, which requires better proof than the mere assertion.

Nature and common sense teach us, that if a child have a soul, that soul has only the knowledge of a child—the strength of a child, the wisdom and life of a child. If there was no other book to teach mankind of a future state of existence than the Bible—no one would ever *imagine* so foolish and unreasonable an idea as that he *himself is somebody distinct from himself*—some one who can and does live, and move, and know, and act—feel pain or pleasure, joy or sorrow—when he himself does not live, nor move, nor know, nor act, nor feel—and when he is alike insensible to pleasure, pain, joy, or sorrow. *The inconsistency* of such notion would appear so glaringly contradictory to a mind simply influenced and guided by Scripture and reason alone, that all the divines in Christendom could not get them to receive it; but people are not influenced in religious belief by reason, but by fiction or superstitious fears. Hence, when it is said, “all the days that Adam lived were 930 years, and he died,” it is not understood that Adam ceased to exist, but that he changed, by bursting the shell and dropping his body; while the Adam proper did not die at all. But the Bible plainly and significantly teaches that the Adam, whom God created and commanded, sinned; and that because he sinned he died; and that all his posterity died in him, etc.

Adam lived *nine hundred and thirty years “dying to die,”* as the original has it; and as was the case with himself individually, so, also, it is with his posterity; for their retrogressive life shows that in him, both individually and collectively, they are “*dying to die.*”

To redeem Adam and his posterity from the death that his transgression brought on them, is why Christ became incarnate, lived, died, and rose from death; for “*as in Adam all die, even so in Christ shall all be made alive.*”



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